

B I O G R A P H I C A L S K E T C H

Harvey A. Driver

Harvey A. Driver, Executive Secretary and Treasurer of the Congo Inland Mission Board since 1950, is a Christian layman and member of the Evangelical Mennonite Church. The chief function of this Mission Board is to unite four Mennonite Mission boards representing some 200 congregations in the United States and Canada for mutual consultation and joint action in the Belgian Congo where work was begun in 1911. For this job, Driver carries the major portion of the administrative load, involving the guidance of over eighty missionaries, the processing and examination of all missionary candidates of the respective boards for Congo and with the annual budget of more than \$200,000.00, ninety five percent of which is spent overseas. He also represents the board officially on various committees and councils in North America.

In 1951 and 1952 he spent two months with the missionaries on the field in Belgium Congo. He also traveled by auto from Natdai, West Coast of Africa to Nairobi in Kenya Colony in the company with Dr. and Mrs. Curtis Bowman of the Church of the Brethren; then visiting Ethiopia, the Middle East and Europe. Mr. Driver and the Bowmans were guests on 52 different mission stations of Africa during this trek.

Mr. Driver started teaching at an early age in Kansas, which profession he followed for seven years in Colorado after Goshen College granted him an A. B., majoring in social studies in 1930. He continued graduate studies at the University of Colorado.

The economic depression of the thirties drove Mr. Driver to supplement his salary by raising turkeys, which turned out to be his major interest. He was married to Priscilla Liechty of Wauseon, Ohio in 1936; and after a year's residence in Colorado, they moved to Wauseon, forming a turkey growing project with Mrs. Driver's brothers, known as "Sunnycrest Farms", specializing in the breeding, production, processing and marketing of this most popular holiday fowl.

The Drivers have two daughters, Barbara and Phyllis; and the family resides at Wauseon where Mr. Driver still maintains responsibility in his business firm. He commutes regularly to the headquarters of the Mission in Chicago and travels much representing the cause of foreign mission to his denomination and others.

Mr. Drivers says as a Christian layman, he is dedicated to the proposition that in Jesus Christ may be found the solution to all the needs of all men regardless of race, color or social standing. The Great Commission of our Lord and Master Jesus Christ gives us our orders as Christians.

REPORT OF THE PROMOTIONAL SECRETARY TO THE ANNUAL MEETING OF THE

CONGO INLAND MISSION BOARD

April 10, 1951

As the title of promotional secretary is not found in the C.I.M. constitution I had to look to the minute of my calling for a definition of my duties which reads as follows: "That Brother Driver be given a call as administrative and promotional assistant to Brother Rediger." While Brother Rediger has acquainted me with the routine of the office, my major assignments have fallen along the lines of, first, both official and unofficial correspondence to the field; second, representing the work to our home constituency and soliciting moneys for the so-called expansion fund; and thirdly, arranging the increasingly difficult and intricate details of expediting personnel and materials to the field. During the year we have seen two families off to Belgium, two families to Congo, three ladies returning to Congo, and welcomed four parties to furlough. Making these travel arrangements and expediting materials to the field for the mission, things that the missionaries order for themselves and things that friends of the missionaries send to them, requires a lot of time and investigation; also much correspondence and bookkeeping as most of these purchases are made through the credit that the CONGO INLAND MISSION has established both in America and Africa. This phase of our work will of necessity increase, and calls for the installation of suitable records both here and on the field and the securing of capable personnel to give permanency and stability to these records. The fourth assignment given me has been in the area of new personnel. I have been surprised at the large number of young people both from the affiliated Mennonite bodies and other groups that are inquiring about the possibilities of service and offering themselves. Our young people are challenged by the stirring events of our day and are doing something about it. I hope you brethren ponder that significant statement. Somehow God has permitted us to be the governors of a board whose field is calling for the Gospel and its supporting culture. Actually dozens of young people are asking to serve in the field. God has provided the work and the workers. He is meeting with us here today asking, "What can you do about it?" How effective a channel of service can the CONGO INLAND MISSION be for our Mennonite young people. Can we hold open this door of positive Christian testimony? Or do we prefer to return to the position of being forced to support them in some government-provided work camp?

Africa was in reality a dark continent to me when I entered this office. My friends and former colleagues are in India, China, Japan, and Latin America. I have only been a part of the CONGO INLAND MISSION constituency for eleven years and only during the last four of those years have I taken a personal interest in our field and its missionaries. So I have had to make a lot of investigations to prepare myself to intelligently enter upon the performance of my duties with our board. During the year I have had three fine interviews with Dr. Emory Ross of the Africa Committee of the Foreign Missions Conference of North America. I have read volumes and dozens of pamphlets and booklets. The correspondence of our field representatives also represents a good representation of Africa today or I should say, Congo today. Permit me, therefore, to make a few observations today.

Belgians and Congo. Since World War II the Belgians are aware of the value of their colony and of their responsibilities to the native peoples of Congo. It was significant to me that the secretary at the Belgian information center in New York City told me "The kingdom of Belgium consists of twenty million people, twelve million of whom reside in Congo Belge, Africa." The Belgians' interest in Congo is evidenced by the numerous surveys and studies it has made in the Congo since 1946, many of which have just been translated into English and are now being sent to missions such as ours. The attention and courtesy given Protestant missions in these reports is significant and challenging to the Christian Church in general and to us here today in particular.

It is known that Belgium is a minority country in the United Nations and the powers of Western Europe. She is very sensitive to foreign criticism and interference just now. It is also true that she is very sympathetic to peoples and institutions who manifest a genuine spirit of cooperation in the improvement and development of the native peoples of Congo. My contacts during the past year have shown the CONGO INLAND MISSION is among those at the top of the list of Protestant missions in the eyes of both Congo and Belgian officials, and I have heard nothing but praise for and confidence in your officials and administrators both here in America and in Congo.

CONGO INLAND MISSION and Belgian Cooperation. All of our conventions with

the government are signed by our legal representative who is elected by this board. Brother V. J. Sprunger has filled this position since we have entered these agreements in 1948. These agreements in no way jeopardize our rights as a Christian missionary enterprise but on the other hand we are definitely encouraged to teach our interpretation of religion and Christian culture. Religion is a specific subject to be taught in the Belgian school system along with reading, writing, and arithmetic. Accepting this governmental assistance in educational and medical work should be regarded as a means to an end in our mission work and as a supplement to our efforts to minister to the "whole of life" of the African. We personally believe that we must follow Christ in all affairs of life--at home, in school, in the church, and in our business. If it is really our purpose to establish an indigenous church capable of maintaining itself, we must help develop a Christian culture that serves all phases of human intelligence and understanding. "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52. Besides these government funds which are paid to and accounted for by our legal representative there are other grants available that greatly increase the effectiveness of our Christian witness. In 1930 King Leopold set up the "Queen Astrid fund" in honor of his wife who was killed in an automobile accident in Switzerland. Through this benefit we have the fine dispensary at Charlesville and Mukedi. These advantages are made possible wherever a state-accredited medical worker is located, if the locality justifies it and our total organization proves worthy of it.

While the Belgian government was in exile in London during World War II, Congo financed it entirely. These funds are now being returned to Congo by Belgium and are specified to be used for the benefit of native peoples through the medium of Catholic and Protestant missions. A substantial grant has already been received for the equipment of the hospital and maternity ward at Mukedi. Under the advice that we have two home economics majors on the way, applications have been made for a girls' specialized school at Nyanga. Favorable action has been given to the request but an actual grant may not be made until our candidates are actually enrolled in Brussels. Likewise the field has asked for a certified teacher of manual training so a similar grant may be asked for a boys' school.

We should bear in mind that these matters are in the formative stages and that no system of accounting for them to the home board has yet been devised. Brother Sprunger is responsible for an accounting of them to the government and their representatives are regularly and courteously inspecting and advising with Brother Sprunger as to their use.

We should also bear in mind that the government does not offer this assistance to relieve missions such as ours of financial responsibility but rather to supplement the personal qualifications of the missionary with tools and equipment so that he will be able to more adequately contribute to the "whole of life" of the native African.

I think you realize that this is a responsible and time-consuming task for Brother Sprunger and he, therefore, needs our special prayers.

I want to thank you as board members, the pastors of our churches, and the people in general for the courteous way I have been received during the year. The treasurer's report shows what progress has been made along financial lines and the further business of the day will also speak for itself and needs no repetition here. May I again say that the work presents itself to me not only as an opportunity to fulfill our responsibility to the command of our Lord to witness to all people but also as a particular challenge to present our positive testimony to a war-torn and mad world.

Respectfully submitted,

H. A. Driver

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Promotional Secretary

Leopoldville
November 28, 1951

To The Board Members
(Not for publication or reprint)

Government and Mission Relationships in Congo

Two things stand out in my memory as a result of my hour and a half visit with Rev. H. Wakelin Coxill. First, the government of Belgium thinks the Western world, mostly the United States and including her missionaries, is trying to rush self-government on to the Congo natives long before they are ready for it. Second, they do not understand at all the American idea of separation of Church and State.

Belgium is very sensitive about and jealous of her rich colonial possession - Congo, and does not welcome foreign interference in Congo's development and government. Frankly put, the government does not want mission boards, such as the Congo Inland Mission, to consider that they have the rights to any land or property in Congo. That is, they do not consider this American board as controlling or developing this territory and its peoples in any way and surely not in developing a little American Colony in Congo. On the other hand the Legal Representative or personalite Civil, elected by the missionaries to officially carry on the mission's business with the government, is a very responsible person as far as the Belgians are concerned. In fact, the property is his as far as the government is concerned and the other missionaries are the subjects of him so to speak. Carrying the analogy further, the American board would hold the same prerequisite as the king, that of appointing or sanctioning the appointment of a new Legal representative by the missionaries on the field. The board's guarantee of the government, "to be responsible for the travel sojourn and return" of each missionary is just a guarantee to take said missionary off the government's hands if he does not prove to be a desirable acculturator. It is also the only "whip" the board holds over the missionary — that of withholding his financial support. The government wants to deal directly with the one "on the spot" in the Congo and they want that person to be sympathetic or at least understanding. That is the reason they have established the Colonial training school for missionaries in Brussels and require all educational and medical missionaries to attend it. There are so many of these two classes at present that they are pressed to take care of all of them but as soon as they are able they will require any and all missionaries to receive this Colonial education. Why? So the government officials will be personally acquainted with each "foreigner" in Congo and quite sure that they will be "Congo Belgian" acculturators and not U. S. or even United Nations acculturators.

In theory the laws governing Congo come from the parliament in Brussels but in fact and practise they come from the Colonial government in Leopoldville and in the present colonial government the Legal Representatives of Christian Missions (protestant and Catholic) hold the responsible and significant positions in the governing and development of the Congolese.

I have been in Leopoldville four days. Dr. Ohneman invited me to their home for dinner the first evening I was here and have talked with him every day. He and Dr. Carpenter of L.E.C.O. are really showing me missions around Leopoldville and Brazzaville. Dr. Ohneman, a Swedish missionary, has visited America in 1947, Coxill, a Britain, has visited America twice, and Emory Ross have really impressed me as a team that have so effectively established Protestant missions in Congo. Ohneman is invited to all

functions of State in Leopoldville and consulted almost daily either in person or by telephone on matters of Colonial policy. Sizing up these three men, I would say that Coxill and Ohrneman are trained theologians and deeply spiritual men and what we in the States would judge progressive fundamental preachers with Evangelical fervor. Their work and testimony I think, bears out my estimate of the men. Dr. Ross is a historian, anthropologist and keen student of human nature in any given form and accepts the theology of the other two and is living it out in a marvelously human way. All three say they cannot understand the American quarrel represented in the National Council American Council and N.A.E. and pray that it will not be forced on to the Congo Protestant scene.

Dr. Ohrneman is highly pleased with C.I.M. He says she is one of the five leading missions in Congo, (the rest are barely holding their own) and he is extravagant in his praise of our quartet of older men, Enns, Sprunger, Schnell and Graber, and favorably impressed with our younger missionaries. L.E.C.O. would like very much to have Graber when Carpenter leaves. I assured them we could not spare Graber at this time, especially since Mrs. Graber is an accredited nurse. Carpenter and Ohrneman asked if we Mennonites would have a Christian printer in America who would give a three year term to L.E.C.O. Please read your 1950 Leco report. L.E.C.O. is truly a wonderful establishment and the greatest single achievement of Protestant missions in Congo. There are 800 Protestant missionaries in Congo at present under the 44 mission organizations. Dr. Ohrneman is seeking to promote district conferences among them for greater comity and cooperation. As in the States, modern transportation and communication is shrinking Congo and once isolated regions are now "rubbing elbows" with each other. Ohrneman is promoting these districts with Africans in view, rather than missions. He would thus like to see C.I.M. take leadership in this area of cooperation in Southwest Congo in which area the two other largest missions are, the U.T.M. and the Mennonite Brethren. As he seeks to understand American Mennonitism he thinks it would be to the spiritual and doctrinal blessing of the African church fifty years hence if we could influence this U.T.M. field beginning now when it is needing and apparently is ready for new administration. I shall study the practical working out of this when I get to our field and report to you later.

In closing this report to you my colleagues, I would like to list the advantage as I see it, in our affiliation with F.M.C., Brussels Bureau and C.P.C.

1. Membership in these organizations sort of automatically clear the way for unimpeded relations with government.
2. Information, of important and confidential nature, is passed on to the board at home and the mission on the field.
3. When boards or missions need urgent action from governments or outside bodies they have effective personnel to make contact with the authorities or others.
4. The specialized and effective service rendered in literacy and in literature typified in our work in L.E.C.O.
5. The atmosphere of understanding and mutual confidence and support which grows in the minds and hearts of secretaries and missionaries of the cooperating groups.
6. Although membership in these organizations is not legally necessary in order to enable a mission to secure land from the Congo government and to build on the land, it is quite clear that missions in the Congo today are in an easier

position with the government on these matters. And definitely we could not have the government and other Belgian aid which we are now using and profiting by without these relationships.

While there may be much in the national and international organizations that we cannot go along with, I do not believe there is any jeopardizing of our faith and practice in using their facilities and accepting their direction since they do not ask us to accept a certain statement of faith or enter into any organic union of churches.

The testimony of our witness to Congo or may I say of the Christian church today, does not find its power and influence in great documents or smooth running organizations, but in the truth of the Gospel, in a truly Christian walk among men, in the authority of the Bible. Any organization or combination of organization within the church that does not contribute toward these ends is not worthy to be under the blessing of the church.

Faithfully yours,

H. A. Driver

Memo of Understanding Between H. A. Driver and Field Committee.

January 31 and February 1, 1952 - Nyanga Station

ℓ About the Corresponding Secretary-Treasurer:

This is my first church wide assignment and I ask your help and forbearance as I prepare under the guidance of the Holy Spirit to understand and discharge my duties.

God has not called me to foreign missionary service but as I understand His calling to me it is to approach and interpret the church's missionary obligation and opportunity from a further view or possibly a home base perspective that will be sympathetic with and contributing to your immediate tasks and work on the field.

Let me emphasize again that I consider C.I.M. a Mission Board of the church -- and the authoritative protestant church of which we are a part is the Mennonite faith as represented by the duly elected or appointed members of the Congo Inland Mission. As much as I admire the work of the A.I.M. and other so-called faith Missions, I cannot go along with their organizations because in my estimation they deny the supremacy of the organized denominational Christian church. I will stick by the Mennonite church and look to her for spiritual guidance and protection. I will also say that I am for a united Mennonite Christian witness to the world and shall always strive to keep the C.I.M. such a witness.

It falls in my line of duty as I see it to seek to understand the problems confronting you on the field and to interpret them to the home board. That is why I am here among you -- to obtain a clearer and better understanding of the Congo Inland Mission at work. It is also my duty to know and clearly convey to you the policies and decisions of the board. While the Constitution does not refer to my office as that of executive, by implication and actual practice of my predecessors as much has been implied and I suppose I will continue to act in that capacity. As such, I pray that I may always be fair and sensible and I hope always to be "easy to be intreated".

As executive director of the Congo Inland Mission, I shall consider prayerfully and to the best of my abilities:-

1. Any personal request, consideration, or observation of any missionary.

2. Any requests for improvements or alterations concerning station on mission policy as they come to the board through me -

a. With full station approval

b. With the approval and sanction of the field committee

I have been told many times while among you that C.I.M. is very democratic and that no one wishes to tell the other what should be done. I warn you that is not Democracy but Socialism and can easily lead to Anarchy in Missions even, as is evidenced by some of your neighbors. I am not advocating dictatorship in C.I.M. but I am asking you for better organization and a definite line of responsibility that will make for unified and loyal station policy and mission policy as well. Especially since government and inter-mission regulations and affairs are becoming more complicated and come before us more often, I think it is very necessary that C.I.M. have more central administration. I therefore, will recommend to the board that the field director, who is now Brother Enns, be given an open administrative account so that he may at all times be available to the stations for counsel and advice. I shall expect him to keep in constant touch with the legal representative and mission treasurer. The present labor and wages regulation make this need immediate and urgent and it is well for you to keep uniform practice and policy regarding these matters. Another reason why better organization and more administration is desirable and necessary at this time is because for the first time in the history of our mission we are approaching maximum personnel. When there were so few of you on a station that you couldn't possibly get around to everything there was little need to consider who will do this or the other thing. As long as I can remember, you have been saying, "We need more missionaries", "Lord, send us helpers". God has answered your prayers. We now have more first-term missionaries on the field than older. Our growth in this phase has not been entirely without "pain" either. Let us cooperate and administer wisely so that the fine spirit of cooperation and missionary understanding of each other may continue and grow. It is the present understood sphere of the board to

place as well as accept and appoint the missionaries. That is probably the greatest reason for me being here now and further for me as Executive director to always keep in close contact and understanding with you. I, and we as a board, will always work closely with this field committee in the matter of missionary appointments and placements. While we consider a missionary's service one of life-time, it does not imply that a C.I.M. missionary serve on the same station or live in the same house for life. Neither does it imply that he be moved every term or oftener.

These then are my principle duties as I see them in relation to the board, the field committee and the Conference, and the missionaries.

This Matter of Money

I am also the treasurer of the CONGO INLAND MISSION and as such am under bond to be responsible for the money given to the Congo Inland Mission. I am also morally responsible to the givers of the money and to the mission for its use. As Executive Secretary of the mission, I have also, "guaranteed to be responsible for the travel, sojourn and return to the United States after a five year term of service," of each missionary on the field. This declaration with the seal of the mission must be on file and accepted both at Brussels and at Leopoldville before a missionary's visa to enter the Congo is granted. As treasurer I make a monthly accounting to the board and an annual audit to the board of - 1. The financial condition of the Congo Inland Mission. 2. A detailed account of receipts and expenditures. The board does not require this because they mistrust me! It is because facts and figures speak most pointedly and correctly of the status of the work. So as long as I am treasurer the regulations of the constitution in finances will stand. - 1. The station treasurers will make a monthly report of receipts and expenditures to the field treasurer. 2. The field treasurer shall make a monthly report to the mission treasurer. 3. Likewise an annual audited report of each shall be made.

I shall recommend to the board that the fiscal year of the field be changed from

January 1 to January 1, to from November 1 to November 1, so that your reports may be completed and audited by your annual missionary conference in December.

Since I have a better understanding of how you operate using credit and the payment of all station mission bills, I shall recommend to the board that as soon as possible the mission should increase its capital cash assets so that the field treasurer should have a balance to pay bills. This implies credit spending rather than deficit spending. It will also mean that the treasurers monthly report to the board must always show convertible cash resources equal to this amount.

Our Expanding Needs

It took a lot of faith to send out such a large number of missionaries in so short a time. It will also require daily faith, prayer and work to keep them on the field and supplied with the necessary tools to work. The monthly receipts from our loyal constituents indicate that we have possibly expanded a little too much for our present economic resources. We must also remember that we are possibly at the peak of our economic possibility. We cannot normally expect any more money to operate with than we now have but on the other hand we must be fortified to meet whatever economic adjustments may be necessary. As I understand it a budget adopted by a mission board is not a guarantee but a goal and the agreement you signed with the board when you became a missionary bears this out. We can meet here these days and plan buildings, programs, and work but God can over rule these plans — and He may choose to do it by withholding funds.

The Future

Let us ever keep before us our task as a Mission and our object, "to engage in a united effort in carrying out the last command of Christ". After 40 years in Congo we are still commanded to, "preach the gospel to every creature", to "teach all nations to baptize", to follow-up all the implications of this gospel of Christ. Therefore, we cannot pass lightly by any opportunity for witnessing to more tribes and people. Very pointedly we must consider Kandala and the U.T.M. very prayerfully. We must also consid

the responsibility to the other nations and peoples of the world and the resources she has to meet these needs.

Let us prayerfully seek to understand each other and most of all understand God's plans and purposes for us that together as a field administrative body and a home board we might be wise and capable stewards of the resources God intrusts to us.

H. A. Driver

Pastor: Why don't you read this to your congregation or in some way circulate this around so that everyone in the church may follow Mr. Dirver on his trip. (er)

ALONG THE WAY WITH THE C.I.M. SECRETARY

The Nyanga Relays

I was scheduled for Banga Christmas Eve but Frank and Agnes Enns had prepared a fine Christmas dinner for me and the Nyanga staff so I had two Christmas dinners. After dinner it seemed like thousands of people were milling about for the Annual field day. Soon there were dozens of foot races of all sizes and ages at one time. Then while the children and girls were playing games in one section a huge ring of men and boys was forming for the wrestling. There were two bouts going on all the time. As soon as one boy "hit the dirt", another came out of the circle to challenge the winner. Then there was archery where skillful Africans shot off a small box of matches at a distance of 200 feet and finally a ball game. John Jantzen and Arthur Jantz were everywhere supervising and encouraging and invariably a group of natives were around Arthur amazed at his six feet height and 230 lbs. One man asked brother Enns how old Arthur was and couldn't believe that a man could get so large in twenty-five years. The Apendi are small but strong sinewy men. Many of them still file their teeth sharp pointed still harking back to their cannibalistic tendencies. I had to tare away from the games at four o'clock in order to get to Banga by six. A native wanted to go that way so I had company and although we couldn't understand each other I appreciated his pointing out the villages as we drove along and naming the tribes they belonged to. I guess the silence became boring to my friend because all at once he burst into singing "Down at the Cross", with Kipendi words and I joined as loud as I could in good American English. We were soon in Bashilele territory and I soon recognized that they are much larger and also blacker than the Apendi. Their tribal marking is removal of the two upper front teeth. We saw many younger Bashilele who have their teeth — another evidence of the Gospel.

Christmas Eve at Banga

I arrived in time for a good supper with Russel and Helen Schnell and family and Ernest Yoder. Their bamboo and grass house is fascinating and pictureque but not a model of comfort and security. However, it shelters a happy and jolly missionary family and we are thankful that in a few weeks they can move to their new and substantial cement block home. This year has been a trying and lonely one at Banga but true soldiers of the Cross press ever onward. How we should be more faithful in prayer and support.

A famous tropical storm had flattened the church and some school units so arrangements had been made to have the Christmas Eve program in the "farmers' elevator" in Banga village, a bamboo building about 15 x 40 feet where the natives bring their corn and millet to sell. Try to imagine Mr. and Mrs. Schnell and four children, Ernest Yoder, myself and about 300 Africans in this building with only one door the only opening. Carolyn Schnell played the organ accompaniment to group singing led by an African. Mrs. Schnell gave a flannelgraph story, then Mr. Schnell appropriately introduced the foreign dignitary who proceeded to wish everyone a happy Christmas. There followed much scripture reading, singing and admonishing by missionary Schnell. It is amazing how these people love to read and write. They are also good at improvising songs, putting their own words of Christian message to native tunes, using their own drums and hand made instruments for accompaniment. Of course, they all sing from the Tshiluba hymn books in regular service. After two hours in this "elevator" by the light of several lanterns, I can assure you that all eight of us whites smelled as African as any black man but I have not found in the New Testament yet that Christians are to possess a particular odor.

If you could have been in this Christmas Eve service I am sure you would do more praying, giving and sacrificing to help bring the Christmas story to many more groping in heathenism and sin. How faithful is your congregation to the "Go YE" of the Master? How faithful are you to the "Pray Ye" and the "Give Ye" of the Master? BRETHREN WE MUST DO MORE SOME WAY!

Christmas day dawned bright, sunny and warm at Banga and the palm tree was cheery and brought gay and gladness to the children. Some of the most interesting packages were opened by the children but most of them were left until the Charlesville missionaries came after their morning Christmas service. The Africans of Banga also had a service out in the open in front of the "flattened" church. They also brought their special Christmas offering. Everyone enjoyed Mrs. Schnell's delicious dinner of turkey and all the trimmings after which the presents were opened and Christmas was celebrated red American style. Christmas day at Banga came to a close with a time of singing, praying, scripture reading and fellowship. The kind of fellowship that means so much to your missionaries in the midst of so different and heathen surroundings. For five of us adults and two of the children it was the first Christmas in the heart of tropical Africa and away from the accustomed snow, tinsel, revelry and above all the faces and fellowship of relatives and loved ones. Don't forget to send your missionaries some Christmas cheer next year. Mark your calendar right now so you won't forget to send your package about September first.

Banga territory

Banga is our newest C.I.M. station. The Schnell family and Mr. Ernest Yoder have lived here just one year now. It is located in the plains region, two hours' drive west of Charlesville and two hours' drive north of Nyanga. After driving in rough, hilly, country, the sandy roads over the rolling plains seem like super hi-ways. The elevation at Banga is 3,000 feet and since there are no swamps or much vegetation there are no mosquitos and the air seems pure and refreshing. In fact the lovely cool climate of Banga may cause it to become the health resort of C.I.M. and Central Congo someday. The station overlooks a wooded ravine at the bottom of which is fine spring water. It is a very steep descent of 1500 feet to the water which is carried up by the natives in 5 gallon canteens. Lack of sand, stone, clay and lumber near by for building and the laziness and treachery and primitiveness of the Bashilele tribes make building a slow and expensive project at Banga. In spite of these handicaps six temporary school units accommodating 300 children and a temporary chapel seating 350 besides the dwelling and domestic units. These temporary buildings are of bamboo poles and palm thatched leaves sewn together with virgin raffia. This craft is known only to the Bashilele people, other tribes use grass. Most of this building was done by the school children under the supervision of Ernest Yoder and the ten workmen he has induced to work more or less regularly. All of this material is brought on the station from distances up to eight miles either on the shoulders of natives or hauled in on the mission truck. The permanent buildings are being constructed of cement blocks made on the station and stone from the near-by ravine.

Itinerating among the Bashilele

Since the Bashilele are supposed to be some of the least civilized people in Africa I was glad Russel and Helen Schnell offered to take me into their villages. Carolyn being home for Christmas vacation stayed with her younger sisters and brother. From 7:30 in the morning until dark we went from village to village. As the car drives into the village children come running by the dozens. After a walk through the villages dodging pigs, goats and other less visible creatures and receiving the skeptical glances of the older people, we find the little chapel filled with people and all the windows blocked with dark faces. The missionary has placed an evangelist in these villages whose duty it is to make friends with the people, help them construct a chapel and eventually teach the boys and girls and older ones too to read and to preach the Gospel. We cannot comprehend the tremendous sacrifice of these Congo evangelists, who take their families to these unfriendly people. Many of them cannot "stick it out" but the passionate desire of the young African for learning is making their entrance more easy. Once in the chapel the evangelist leads his group in singing, then one of the missionaries prays, calls on some who has purchased a Bible or Testament

to read verses, and gives a simple gospel message. Of course the American visitor was introduced and I spoke about ten times a day through brother Schnell's interpretation. As the day went on I began to sense the craving of these literally naked and utterly ignorant people and I can't express my desire to be able to make myself understood. It is the singing, Bible reading and the simple message of the missionary that is proving much more desirable to the Bashilele than the methods of Catholics. Brother Schnell has already placed 64 evangelists and teachers. Pray for him as he goes from place to place encouraging, helping, painting blackboards, giving chalk talks, selling scriptures and even diagnosing illnesses and administering medicines and help.

Basongo, the Region of Palms

Basongo is on the Kasai River at the extreme northern part of C.I.M. territory. It is also one of the oldest outstations of Charlesville and the mission has often considered developing a station there. Through the faithful ministry of evangelist Kasadi over many years there is a vigorous church worshipping in a sun-dried brick chapel and twenty-one other evangelists in villages around Basongo and Barbanta. Although unhealthy this is one of the most fertile regions of Congo and for that reason Lever Brothers have their 12,000 acre palm plantation here employing over 3000 Africans. These Africans therefore have more money receiving the enormous minimum wage of \$48.00 per year. As in other countries a few traders and merchants soon have most of this money. Portugese, Arabs and Congolu tradesmen do a flourishing business. Brethren F. J. Enns, and Russel Schnell spent Saturday and Sunday in this area calling on government and company officials and visiting evangelists and teachers. There are about 100 white people in Basongo and it would be a wonderful place for a missionary couple to locate and not only help the Africans but also the Europeans. How I wish you could visit Basongo. The three of us slept in the front room of the evangelist and trooper Schnell produced most delicious meals from the ample chop box. (There are no restaurants or snack shops in Congo). Sunday morning before church the two native overseers conducted us on a tour of the palm plantation or part of it. Rain delayed the church service but by eleven o'clock the chapel was overflowing. It was evident that we were facing the elite and intelligentsia of Congo and the evidence was augmented by our experience the previous days among the Bashilele. It was a well dressed African audience and the service was impressive and worshipful. The singing was excellent and special numbers extra good. Before I spoke I was given an official address of welcome (a copy of which was handed to me) and a small, plump, large eyed little girl presented me a huge bouquet. After the service and shaking hands with hundreds, we ate lunch quickly and accompanied by the two overseers went to visit the work at Barbanta, five miles distant but still in the palm plantation. Here we were courteously shown the large Catholic mission and also paid our respects to the white staff of Lever Brothers. It was good to speak with people again who speak English. Lever Brothers is a British concern.

One of the most unforgettable characters I have ever met is a Belgian trader, Mr. Vander Mullen who has lived in the Charlesville Basongo region since 1910 and has been a great friend of C.I.M. missionaries. He is living in Port Franqui with his legal Mulatto wife, reported to be the richest man in Congo. He said "Flowers are my passion", and really I have never seen as wonderful a flower garden as he has.

Basongo is a great missionary post of C.I.M. The tithes and offerings of these people has helped much in supporting the 464 outstation teachers and evangelists of Congo. Evangelist Kasadi has now returned to Charlesville to live among his children and he is a valuable asset to the large church there. He and his family have quite large coffee plantations. Kasadi understands English and speaks some. He has much evidence of intelligence and culture and above all he is genuinely Christian and an able expositor of the Word. His Christian influence cannot be valued or estimated. May God raise up many more like him.

Basongo is now under the oversight of brother Schnell and included in Banga's territory. Pray for this great work and especially that more of these Tshiluba evangelists will be accepted by the Basilele. Pray much for the Schnells who are faithfully witnessing and establishing the work among these needy people. It has been a lonely and difficult year and a great sacrifice after spending eighteen years on the beautiful station and among Christians at Charlesville.

THE ANNUAL MISSIONARIES' CONFERENCE

Mukedi Dec - 1957 -

It was the privilege of the Congo Inland Mission Secretary to spend the week of December 14 to 21 at Mukedi station with the missionaries in their Annual Conference. A detailed account of the Conference together with the station reports and field statistics will be published in a future issue of the Messenger, but one must be in attendance to grasp something of the real spiritual significance of this gathering. There were thirty-seven missionaries and nineteen children in attendance. Mrs. Levi Keidel remained at Mutana with Paul who had whooping cough.

The guests lived comfortably in the new dormitories just completed for the C.A.P. students and the conference was held in the commodious C.A.P. building itself. One large room served as dining room, another for the conference sessions and a third was pleasantly furnished for resting, visiting, reading, writing and fellowship in general. The Mukedi staff directed things in a smooth manner and served most delicious meals ranging from African manioc and seasoning to real American steak, potatoes and gravy. There was always plenty of pineapple, bananas and paw paws as well as grape fruit either from Congo forests or trees on one of the stations.

This is the big event of the year for the children. They came with new dresses, shoes and outfits which they proudly "showed off" as their conference ones. The conference seems more like a family reunion and a newcomer can soon see that here are meeting kindred souls who have been longing for this sweet fellowship of those who look, think and act like they do naturally.

The theme of the conference was "Christ our Sufficiency". The first half of each morning, afternoon and night session was spent in prayer inspiration and discussion of different phases of the conference theme. One was deeply moved by the many personal illustrations and experiences of the "all sufficiency of Christ" during the past year. Truly missionaries among a pagan people in isolated regions must rely on the "all sufficient" Christ and learn strict lessons of obedience and love.

The music of the conference was outstanding. The harmony and melody of the group

Station Letter
January 14, 1955

Dear Missionaries,

I'm enjoying my furlough which officially started January 1, 1955. I've been at home 90% of the time thus far and lost a few pounds. I've noticed that missionaries on furlough are either trying to lose weight or gain weight! Before I can do a mile in 4 minutes, I must be down to 175 and I'm just 10 lbs. off that. There seems to be no one available to do my worrying, praying and corresponding so I'll do that as before with most of my letters post marked Wauseon. President Rediger and secretary Hartaler are authorized to sign the checks for Miss Rempel in case I get a chance to take a month off sometime. I still regard myself as an emergency appointment to C.I.M. and honestly believe I have imposed myself on you and the Holy Spirit long enough and that someone else should be "called" to the duties of Executive or corresponding secretary. I feel the Lord would be pleased to use me as treasurer and budget compiler and one of the directors of the "intercessory prayer" department. Please pray for guidance for our family during this year.

The Wiebes arrived in Chicago at 11:10 a.m. this past Tuesday, January 11, looking quite chipper considering the long "drag". Two of Allan's sisters, living here in Chicago, Miss Rempel and I were at Midway airport to meet them. After a bowl of soup we left them to the comforts of the C.I.M. bath and two bedrooms and they were all soon in deep slumber. By that evening they were much improved. We are trusting God for all their needs. Our God is all powerful—wise—everywhere present. We can safely trust ourselves into His care. TRUST — I pray that I may learn the meaning of that word.

1955 — I have my calendar marked pretty full already. Meet Mary and Bertha Miller in Chicago first week of February; help C.I.M. short term unit off, March 3-12; annual C.I.M. Board meeting, April 19; help Jantzens and Bertha Miller off in May; welcome Bontragers and Miss Schmollenberger, May; help Sprungers and Tina Quiring off in June; conference of Evangelical Mennonites at Ft. Wayne, July 1-4; General conference Missionary orientation and C.I.M. Executive Committee meeting last of July; John Zooks and Anna Liechty leave for Belgium, August; welcome Miss Birky home in September; C.I.M. Board meeting in October, and turkeys in November and December.

I have read with interest and thanksgiving the Minutes of your conference and the reports for the Messenger. Thanks sincerely to secretary Buller and Editor Keidel and their helpers and associates for the clear word pictures and the promptness. The roll of film just now arrived and we hope the results will be good so the Messenger will be more interesting. I was interested in the growth and development of the regional centers in C.I.M. This is in line with what we hear at mission conferences and study groups and from the advice given by over 1400 Africans studying this year in colleges and schools of the U.S. There is too much western influence and dogmatism around a modern mission station in Africa to give them the vital interpretation of Christianity needed by Africans. "The missionaries lead us to Salvation then proceed to make Westerners out of us rather than Christians", is the way one Nigerian student said it. We want the mission station as a "center of mercy" for the sick, the orphan, the pagan mother, the adolescent girl; as a training and educational center for prospective lay and ordained church leaders; as a place for Western missionaries to live in shelter; but push the African out into the villages and centers and continue to work out their salvation in the "fear of the Lord", and with regular sympathetic counsel and visit of the missionaries. Urge the State to build regional schools; urge the Christian to build permanent chapels and churches; urge the African to build better homes and provide better food and living for their families; cultivate better kasava, peanuts, sweet potatoes, rice, millet, bananas, mangoes, oranges, grapefruit, corn, etc. Develope a good strain of domestic Congo guinea, turkey, goat, pig, etc. It seems to me this is all part of growth in Grace and in the Christian life. We lead them to Salvation, an acceptance of Christ, and there are so many of them we cannot adequately lead them in growth in Grace and satisfaction and joy in Christian living. Then we grow discouraged and are disappointed because of the "backsliding" and "falling into sin", but "in due season we shall reap if we faint not", is the promise. I was glad to note that more than 50% of our teachers and evangelists now have E.A.P. and Bible School training. These schools just began in 1950 so that is an

amazing record and it is bearing fruit now and will continue to do so. God is blessing your ministry in this respect and will raise up a dozen Africans to represent each one of you to evangelize their fellows. "In due season you shall reap if you faint not."

I am praying with you about the immediate future of Institute Biblique at Tshikapa. Let us make our first concern that of the present class that will complete their course of learning this year and enter their ministry. My! how I would like to be there and shake their hands and pray with them and bid them God speed for the opportunities that lie ahead of them. Let us not "hurry God" about the next class or the time of starting it. If there is even one brother "led" or called to start this type of preparation let us consider that sufficient to start a new class. It seems to me that a permanent building of three classrooms and a library should be constructed and that other C.I.M. builders like Rocke, Rempel and Janz should help Archie Graber complete the project so he could be free for evangelistic and church and Bible School work. It seems to me also that Brother Enns, Rocke, Schnell, E.J. Dick and Bertsche must take time off to help Harder and Graber with the direction and course of this Institute of the Bible. In line with this much prayer, study and planning must be done by you on the field arranging for staffing and furloughs for the next few years.

Do you want another cottage at Lake Madimape? A couple, who wish their names withheld, sent a Christmas gift of \$1,000.00, stating that their first preference for its use is another cottage at the Lake for the missionary to go to for rest and relaxation. However, they state that they want their money used for something this year and if a cottage is out of the question they want to suggest some other use for this. Brother Enns please poll the missionaries and write me at once about this cottage. We have other gifts totaling \$413.35 for Lake Madimape furnishings or what you need.

I do insist that you get away from your stations and your work during the year—twice or more often if possible. Have Africans as your assistants and helpers and learn to trust God for their responsibility and to leave the work with them. Cut the work down to your size or let somebody else do it. Every time I go back to my business I am tempted to "fire" the whole gang and train somebody else to do it "right" according to me. And I often feel the same way about my home church! But when I come to my senses and evaluate conditions with prayer and understanding I know that they are God's children too and He deals with them the same as with me and that I probably look the same to somebody else as they do to me! Is it ridiculous to apply this to your circumstances? Well then multiply your differences about 1000 times but can you still apply the principles?

Sorry to mention finances! But please let me ask each of you stations to live within your income during this year and please don't put the responsibility of keeping track of your station balance on Mr. Bertsche and Mrs. Rempel at Mukedi. And please don't make my forehead recede another inch this year because of those awful overdrafts in your station accounts. Each of you will have \$330.00, monthly for "running" your station's mission business except Kamayala which shall receive \$250.00 and Kandala which shall receive \$200.00. We have cut Kamayala because they receive evangelistic support from the Missionary Prayer League. Each station shall receive \$100.00 monthly for medical work except Mukedi which has requested none and Kandala which we have granted \$50.00. The Mukedi office receives \$25.00 monthly, Charlesville Press, \$60.00 monthly, Lake Madimape, \$15.00 monthly, Institute Biblique \$50.00 monthly and Rev. Enns for field administration and traveling expenses \$50.00 monthly. This totals to \$3,280.00, monthly or \$39,360.00, for the fiscal year. The treasurers of the General Conference and the Conference of Evangelical Mennonites each send me half of this amount each month plus the allowances for the missionaries who are members of their conferences.

Then these official conferences of C.I.M. have committed themselves to raise as soon as possible during the year \$20,000.00, for other purposes and this we refer to as the Auxiliary budget and is set up so that sufficient specific gifts will be channeled into them so projects can be completed. Lake Madimape and the girls' dormitories and Kamayala paper work are examples of specific gifts to projects over and above the adopted budgets.

The items your Board has accepted as within the Auxiliary budget of \$20,000.00, for 1955 are: (1) Ecole Belle Vue commitments. (2) Ecole Evangelique (Bible School) buildings at Charlesville, Mutema and Mukedi, \$750.00 each. (3) Primary school at Mutema. (4) Kandale development.

We trust the funds from the State for your educational and medical work will be advanced to you in time to carry on your work as planned and that the proportion of the missionary subsidy you have received will be sufficient to finance your school supplies and needed services. Let us conduct the Lord's business "decent and in order" and be "Diligent in all things".

I have omitted your small asking for milk since the gift from the E.M.C. children's banks more than takes care of it and also I understand you can obtain dried milk from surplus sources.

In closing this letter I want to share with you the thoughts of two men at the Africa Committee meeting in New York last week. Dr. Emory Ross said the following about his Evaluation Study of Africa. "Almost all of the Africans now in positions of authority in governments in Africa today have been Christians and received their training in Christian missions. Almost to a man they do not want the Western type of Christianity for Africa." "We need to make a real study with Africans as partners as to what Christianity has really done with Africa." The study might include:

1. What Christianity has contributed to Africa.
2. What are the shortcomings of Christianity in Africa.
3. What can be done by Christians about the shortcomings.
4. New life that is bound to come to Africa.

Mr. Donald McGavran, missionary of the Disciples to India since 1923, was asked to make a study of their Africa missions in the light of his experience in India. He traveled from Mombassa through Kenya, Uganda, Congo, French Equatorial and Nigeria. Disciples' largest mission is in Congo He said in part.

In Africa we face a New dimension in missions. That whereas in India the best that can be hoped for is possibly 2% of India's population accept Christianity in this generation it is quite possible that Africa South of the Sahara may become predominantly Christian in this generation. Mr. McGavran cited six factors that enhance this spontaneous growth of the African church:

1. A tremendous animistic exodus is going on—100 million Africans are going in search of something—similar to the exodus in Europe 1000 years ago.
2. Uniquely favorable economic situation of church—as compared to India especially.
3. A commendable tradition of self support
4. A radical revision of the estimates of racial worth today—equal share of opportunity.
5. A stability in Africa today that India had in 1910.
6. Favorable governmental position.

One of the rare occasions in history of world when an entire people is in the process of accepting Christianity.

Hope you may all become acquainted with Andrew and Viola Shelly and Mr. Detwiler. May God bless each and every one according to your particular need.

Faithfully in Him,

H. A. Driver
CONGO INLAND MISSION

HAD:er

January 31, 1956

Dear Colleagues:

We have been on our mission field eight days and stopped in at four of our stations and like Madimape. We have also greeted the Christians and others at five of the regional church centers and stopped at many villages, where a teacher-evangelist was engaged in the important process of fundamental education of Congolese youth. We have been thrilled by the warm welcome and Christian greetings of the missionaries and Congolese brethren and sisters on the stations, but to fellowship with the people out in the "grass roots" where the church is truly taking root, is a joy and reason for great thanksgiving to our Heavenly Father. Personally, I have been greeted everywhere by those who remembered me from four years ago and have already been rewarded by the genuine sincerity expressed by word and manner in appreciation for the interest and concern of the Congo Inland Mission Board in sending me to counsel with them again, and to see two brethren accompanying me is even more overwhelming to them.

What changes are evident in four years? Of course, the material changes are the easiest to evaluate. There are many more clothes and a better sense of how to use them. Shoes, trousers, shirts, hats, neckties on the men and sewed dresses, as well as wrap around ones, on most of the women. Four years ago general stores, called "magazines" here, were just beginning to appear and now they are too plentiful and ever ready to absorb the cash the people are able to earn or receive. Imagine my amazement to find Congolese with flashlights labeled plainly --manufactured in Wauseon, Ohio, U.S.A., by the "Fulton Mfg. Co." I recognized them as an order run off for the Navy during the war. They are sold in these Congo stores for 20 francs, 40 cents each in our money.

If material progress is a sign of growth of the church, that is true of the C.I.M. church for a building splurge has come to our congregations in Congo as well as in America. In a few cases substantial structures of stone or brick with aluminum or iron roofing, but in many more, larger and better structures of the same sticks, grass and more perishable materials they have used for years. The evangelist's and teachers' homes are also greatly improved and there are more with simple tables and chairs, and porcelain dishes and pans are quite common. One leading layman, Mazemba Pierre, invited us into his house and gave us a meal of pineapple, boiled peanuts and roasting ears. Then he showed us his fields of coffee, peanuts, beans and corn. What a power for God he can be if he remains true to God and lives a dedicated life.

One more reason for thanksgiving is the integration of the church and school programs of C.I.M. and the cooperation of the evangelists and teachers in the village and regional center work. Four years ago when I traveled with the missionaries in the path, placing E.A.P. graduates in the villages, there was a great deal of resentment among the evangelists who had served the mission, as they said, for years. They said, "Why are you bringing these young fellows out here to take our places in the work of the Church." But, now many of these same evangelists stop the mission car and ask the missionary to bring them a second, or third teacher. Where there was a beginning class in literacy four years ago many villages have third grades and a few have fourth grades. The evangelists and many other adults have grown in wisdom and stature along with the children. The admonition of Jesus takes on new meaning, "Except ye become as little children, ye cannot see the kingdom of heaven."

We have seen the work in three of our four elementary Bible Schools called Ecole Evangeliques, whose students are largely grade school graduates who are too young to enter the teacher training, (E.A.P.), or preparatory (Jr. High) schools. These are mostly boys but there are now a few girls in these schools. The Preparatoire and Moniteurs schools at Nyanga station serve all of C.I.M. as well as the Mennonite Brethren stations. Here we have over 100 boys from five tribes and languages learning and living together. 28 of these fellows were here four years ago and they proudly came up and shook my hand telling me their names and from which station they come. Many of them are as tall as I. They are old enough and mature enough to plan for marriage and home responsibility along with their service to God and the church and their country as school teachers.

Certainly there are discouraging phases, adversaries, sin and plenty to pray about, but in all this has been a great tonic and inspiration. If one would not believe in missions or the power of the Gospel of Christ, I believe this would convince him.

Faithfully,

a/ H. A. Driver

Nyanga Mission station
Congo Belge, Africa
January 28, 1956

To C.I.M. Board

My dear friends and co-workers in our Lord's Kingdom:

Greetings to all of you in Jesus' Name with II Cor. 5:14. I am grateful to our Heavenly Father to be able to greet you from our mission field in the Congo. We are still in the early stages of our visit, being now at the fifth station we have just touched. Tshikapa was our first stop, then Mutena, then Charlesville, then to the north country in Basonge, then Banga, and now Nyanga. Our first round is only a very brief stop at each station, and then we hope to retrace our journey and make more of "study stops" at each station.

Now to first impressions. Although our travels these eight days allowed only for brief stops and "bird's-eye-views", yet knowing something about mission work in Asiatic countries one can quickly compare and draw tentative conclusions. Our missionaries do a herculean work. It seems to me they have too many "irons in the fire". All too many are tied down to classroom teaching, good as it is, and I am sure it is effective, yet not large enough ground is covered. They do not overlook building up African leadership, yet this area might be greatly increased. The school system as a whole is almost overwhelming at all stations we have visited so far. Indeed, Congo's children are worthy of the best, but since foreign personnel must needs remain limited in number, we should keep on encouraging our missionaries to pursue more and more the "teacher disciple" method. This would mean slower progress at first, but on the long run each missionary could multiply himself by ten or more and thus, cover more ground by far.

The indigenous church. Here too our workers have a strong beginning. We have visited several regional centers where a church and a school are together. If my Lord brings me back I hope to report more in detail of such areas as Basonge, a 100 miles away from any mission station, yet a strong Christian witness there and almost entirely independent of mission or foreign influence. The other place which moved my soul deeply is Kipoko, not far from Nyanga station. In these two areas it seems to me the church is rooting in and we have reasons to believe the church will remain, no matter what happens to foreign missions or the missionary. The assistant pastors and overseers are effective agents for Christ.

Now yet a word of gratitude to all who have made it possible for me to accompany Brother Driver. Next time more.

Yours fraternally,

s/ John Thiessen

*Memo to Bd. Members on trip to Congo
Jan to April - 1956*

Confidential to C.I.M. Board Members Only * * *

Memo on Kamayala station - February 2-5, 1956 -

I visited the Miller sisters at Kamayala four years ago. Since then they have had furloughs and returned -- Bertha, last July and Mary, just now. Both of these sisters are broken in health and it is difficult for them to concede that they cannot carry on as they once did. Their old house is unsafe to live in and not worth repairing. Must try to build one this year -- \$2,400.00 available -- their friends and churches will probably supply the rest. Bertha's main work is the orphanage with 55 children at present. Mary will direct the Leper Colony. Of course, the Africans and missionaries look to Bertha and Mary as the main stay of Kamayala.

Mr. Buck is in his 65th year and near the end of his long missionary career. His garden is his main interest and he gives much produce from it to the missionaries, orphans and others. He pays all workmen and looks after many palavers -- is supervising the Africans in planting much manioc, seeking disease resistant varieties and disease control. Mr. Buck asked to be permitted to stay in Congo indefinitely. It would be nice if he could go to Glory from here -- he has no other home nor place so dear.

Ben and Helen Eids have completed two years of service and are proving themselves real valuable workers. Ben has learned the Chokwe surprisingly well and loves village evangelism. It is evident the native pastors love Ben and have confidence in him. Recently Ben spent two weeks in the path visiting 70 villages, many of them on foot. At present he is supervising construction of a much needed dispensary. Helen has her two babies, assists in the dispensary, is station treasurer and book-keeper. They live in one end of the 30x60 administration building. The other half is garage and storeroom -- also the upstairs. This is a new cement block building and provides simple but comfortable living quarters. Being a great distance from source of supplies, Kamayala needs to stock adequately and keep much cash on hand. They need a safe and some files for the station business.

John and Anne Jantzen came to the field last July and have a good start in Chokwe language study. At present they are at Mukedi awaiting birth of their second child. Anne appears cheerful and happy and normal physically. Kamayala's bracing weather has helped them although both Jantzens and Eidses have suffered attacks of malaria lately -- people in Congo get malaria like we in the States get colds. John has already helped stabilize and standardize affairs here on the station and in the district. I believe Jantzens and Eidses will compliment each other and build a strong work here. John has made dignified and helpful contacts with the Statemen at the important post of Kahemba. Being able to speak French goes a long way with the Belgians.

Sister Berta Mangold has filled a big need here the past year and we have cordially invited her to continue. She assured us of her happiness to serve here, but says she is duty bound to obey her superiors in the Landli organization. The old guest house has been renovated, larger windows put in and a kitchen built on and Sister Berta has moved in expecting Miss Birky to join her in May.

The staff here is very anxious to have the Max Grütter family join them. The Grütters have expressed their readiness to come to Congo this April. There is a huge old U.T.M. dwelling, grass covered, standing here, that could be lived in. Jantzens occupy the new dwelling here.

These three couples, or families, and four single ladies would make a good staff. There are four faithful pastors and around 70 evangelists serving 2,870 church members in the district. There are only two subsidized teachers in the entire district -- one boy, son of pastor Samuel, is in Moniteur's School and several in teacher training. All in all, the quality and training of the native leadership is noticeably lower than at the other stations. On the other hand, the devotion and sincerity of the people here seems better. The "stateman" told us there are about 60,000 people in this area affected by the famine. They are all souls that need the Gospel and are our responsibility.

I found 116,234 francs in the cash box and a credit balance in the bank of 118,702 francs. Most of which will soon be used in constructing the church and dispensary.

We attended services in the new stone church at Kahemba, the State Post here, about five miles distance from the mission station. There were 217 present and the Christians and people in general are comparable to those in the forminiere diamond camp in Tshikapa -- infirmiares, clerks and other employees of the government, give faithfully to God and regular attendance at church. Well dressed families come to church together. What a contrast to the village people we visited 20 miles away yesterday.

Our second service of the morning was in the church on the mission station with over 400 present -- workmen, teachers, and others engaged in the mission program with the students, girls, orphans, etc. Here we had a glimpse of the more direct influence of the mission as compared to the church taking root out in the "grass roots." Here I see clearly again the philosophy of our mission preparing and training African disciples on our mission stations to go out and disciple their fellowmen in the villages where they came from. By preparing them to teach and paying them for it you are assured of their gathering the children together seven days a week, learning to read and write, sing and pray. The older folk learn from their children and grand-children. The work is "clinched" for God and the church by the pastors, evangelists and missionary who follow up and supervise the work of the teacher who is also catechist.

At Kahemba we found the other phase -- those who have found the Lord in past years and taken jobs in different walks of life, remaining true and being disciples in the truest sense of the word -- disciplining others and gathering together in a church.

Brother Loewen and I brought greetings at each service, Brother Thiessen preached through an interpreter and Brother Enns brought a message in Kipandi.

--H. A. Driver

Memoranda - Balle Vue School For Missionaries' children --

Meeting with J. B. Toews, school board, John Thiessen, F. J. Eans and others, February 1, 1956.

Beautiful location and resort climate, hydraulic ram provides plentiful water supply -- dormitory for 32 girls with four girls to a room with bunk beds, four wash bowls and two shower baths at end of hall with two stools in another room in present facilities for 15 boys in other wing which they expect to enlarge this year to accommodate also 32 boys -- thus, they envision a school of 60 - 70 children of grades 3 to 8 -- living quarters for house parents between the two wings of the dorms. Kitchen and dining hall also attached, all meals served cafeteria camp style on tables with linoleum tops -- children sit on benches -- adequately two-room stone classroom building. Also nice stone chapel -- Mr. and Mrs. Katsloff are house parents, cooks, gardeners, also teach some -- Betty Quiring and Orville Wiebe are classroom teachers. Mrs. Wiebe teaches music, sewing, art, crafts -- my impression is the children get excellent teaching and training -- could possibly improve dining room etiquette and training with family style tables and chairs once a day and regular dress-up times as against camp style all the time.

Mennonite Brethren asked for C.I.M. to assure them of future indefinite cooperation in this venture before they increase their facilities, that is, build other wing to dormitory and second residence for teachers. Also asked C.I.M. to provide a couple as teachers beginning September, 1956 -- we should then send Mr. and Mrs. Elmer Regier this summer -- school operates eight months, six days a week with two months vacation at Christmas season and two months during summer. Betty Quiring will not teach after this term but proceed to Kandala or Mukedi. Still studying the matter of offering High School, but at present two ninth graders are being tutored -- Buffalo and antelope are quite easy to get at Kajiji and Wiebe and Katsloff being good hunters keep the table supplied with meat -- also have good gardens -- cost per child last term was \$150.00, for the eight months. C.I.M. and M.B. boards share teachers' salary equally, \$200.00 a year each for other expenses -- inventory other than permanent property owned equally -- C.I.M. investment in Moniteurs School at Nyanga matches M.B. investment at Balle Vue.

H. A. Driver

Not for publication without permission
from Rev. Thiessen!

Report of Rev. John Thiessen
to the
Congo Inland Mission Board
Written February 18, 1956, at Charlesville Station

Dear Brethren:

Greetings with appreciation in Jesus' Name.

My heart and mind are filled with gratitude for this opportunity to visit our C.I.M. mission field, have fellowship with our missionaries in their manifold work, and see our many congregations in Congo and have at least partial fellowship with our African brothers and sisters and their children. I say partially because of the language barrier, there being five languages used in our C.I.M. congregations and I know none of them.

I could write lengthly reports of our visits with various congregations; our discussions with selected groups of students or church leaders; of the blessings received from the singing of many church choirs; even one women's choir; of the services for the blessing of babies; of baptismal services; of sharing in communion where we took the bread and cup from pastor Gnongo David (whose picture is on our folder, "Fruits of our Fields". I shall never tire of thanking God for the "joy in the Lord" so many of our Congolese Christians show. Their cheerfulness has been an inspiration to me.

I could write in detail of the so-called business meetings we have had at each station under the leadership of Bro. Drivere where he explained the new "Guiding Principles" which are to succeed the old constitution and by-laws. I would be glad to give details of the five conference sessions we had at Nyanga, Feb. 13 and 14, where we met with 31 of our missionaries and two African pastors representing the work of our eight station districts. Our worship and prayer together lifted us to the Throne of God. On a high level of fraternal relationship we together considered and weighed the proposed guiding principles for C.I.M. work from now on. Details will be given by others but I believe that great strides forward have been made. To me it appears that a step in the right direction has been taken in the establishing of an executive field committee which will handle and direct problems on the field. It is further very gratifying to me that our missionary body gladly took the step resolving that from now on the missionaries will work with our African church rather than for it. This is a greater and far more reaching step than most of our constituency can visualize without having come face to face with our African church.

OUR AFRICAN CHURCH

We can classify our church in Congo in two divisions: the mission station church and the regional or village rural church. I will not say much about the first, neither do I wish to be critical. But the mission station church, in Africa as well as India, impresses one to be a sort of hot house plant in a sheltered greenhouse. It is sheltered by missionaries and so largely controlled by missionaries, "watered", disciplined, and cared for by the missionaries. Almost the entire economic, social and religious life of the station church community is dependent on the missionary. All this is understandably necessary in a young church where the overwhelmingly large percent of the membership comes directly out of heathendom; many of them having just recently turned about face away from heathendom, expressed in witchcraft, fear of evil spirits, fear of spirits of ancestors, fear of curses, and of many other fears except the fear of the true and living God. But I always feel an uneasiness as to what will happen to these sheltered protected Christians if they were entirely exposed to the "heat and storms" of African society as it still is as a whole.

In contrast to the above I sense a great hope and joy in seeing the regional rural churches, of which I could name a dozen with their trusted African leaders, where I feel the Church of Christ has rooted in in Congo. Yes, it is a plant imported from a foreign country, yet that plant has caught roots. It has become "native to the soil", as the sunflower imported from America has somehow rooted itself into the soil of Congo and become a flourishing plant. These rural village churches are now in and of Congo, bearing the "heat and storms" of their communities; but they stand and I believe will stand, because they are

ounded on the "rock" Christ Jesus, and rooted in the soil of their native land Belgian Congo of Africa.

HAVING SAID THE ABOVE, I must express my fears and misgivings concerning the genuineness of a large percentage of our Christians in the Church in Congo. It is too easy to become a nominal Christian. I hope to write an article resulting from my visit with pastor Kasadi who is one of our oldest leaders in C.I.M. He also expresses concern for the many Christians who have come into the church merely because it is considered honourable to be a Christian. Bro. Kasadi said that if a rich farmer or chief has a servant and that servant becomes a Christian, he is more wanted by his master than ever before. How different in India? In such a case in India the servant would likely be beaten and forthright dismissed from service.

It is true that missionaries and African pastors guard against too quickly accepting a person for baptism and church membership. Yet when through instruction class work, and astute grasping what missionary or pastor wish to hear from the baptismal candidate, the correct answers are given, who will judge whether or not such a person should be baptized and received into the church? I glean that perhaps not enough emphasis is put upon guiding new converts in obedience to Christ, how to meet temptations, how to live the daily life in Christ, etc. I do not wish to criticize but rather to point up my observation.

AS I HAVE INDICATED ALREADY, it seems to me our missionaries are too responsible and self confident, and consequently not trusting the African sufficiently. There are plenty of good reasons for justification of the missionaries' attitude. If a reasonably trusted pastor for many years, suddenly fails and falls into immorality it is no wonder that the missionary is overly cautious. Yet did not our Master and Lord trust the weak disciples? He entrusted the most precious good news of salvation, the founding of the Christian Church and its organization, yes, even himself to faulty human beings. Weak and sinful human beings are chosen to be His witnesses, His ambassadors. And the African brother and sister is not to be excluded from this responsibility of ambassadorship.

Then further it seems to be the case that our missionaries are too busy and have too many "irons in the fire". They try to do too much work and are too weary and exhausted to take time to leisurely commune with Africans, Christians and non-Christians. Not enough time can be allotted to hear the African's problems, which may appear very superficial to the missionary, yet are very real and serious to the African.

ANOTHER SUBJECT GROWS OUT OF THE ABOVE, which I hesitate to discuss, because circumstances have forced us into this matter. As Christian churches through our missionaries we, of course, want to enlighten the minds of the people to whom we send them; and we take pity on the suffering people whose bodies are racked with pain and in agony. These "arms" of Christian service cannot be neglected on the mission field. But in Congo the government has taken controlling hold on these "arms". From the point of view of efficiency and financial assistance this is to be welcomed. Yet, I have an uneasy feeling that this government control and assistance will prove a serious liability, yes, even hindrance, to the Christian Church. Our missionaries are so busy "toeing the mark" the government sets that I fear too much energy is expended in this line and not enough strength is left to do that which is really needful, as Jesus put it to Martha of old. Still further, as laudable as the government policy to "lift" the Congolese may be, one has reasons to suspect that the government may enter too much in control of the Church. The European governments do not have a very clear conception of the separation of Church and State. This fact should induce our board and constituency to deep and heart rending intercession for our C.I.M. churches.

THERE ARE MANY MORE OBSERVATIONS which I would like to put on paper, but I wish to close this written report with some recommendations. I am very sorry I will not get back from the Orient before the Spring C.I.M. Board meeting, but God willing I shall meet you all at the October meeting. My recommendations are:

A. Our board should leave "no stone unturned" to supply every one of our eight stations with a district evangelist, who has no station duties, but is free at all times to visit Christians and patiently counsel with them and strengthen them in their witness to their relatives, friends and neighbors. This evangelistic missionary should not have charge of a particular congregation but should assume the position of remaining "behind the curtain" ready to encourage and maybe guide the Congolese pastor and overseer. We have several such missionaries, but they are tied down with station duties of building, teaching, preparing government reports—all time and energy consuming tasks. We must rebase these missionaries for such free spiritual work by sending other missionaries to take their places in station duties. Further, we must do all we can from the homeland that Africans be prepared to assume duties of station work—supervision of and teaching in schools (already many African Brethren serve as teachers but only one woman teacher in our entire field); construction and supervision of building; becoming more efficient and responsible in medical work, etc.

B. We should send several more doctors. As I see it Mutema and Nyanga should be additional medical centers besides Charlesville and Mukedi. This would mean at the very least five missionary doctors to provide for furloughs and continuous service. Thinking in this line it seems to me one station or hospital, perhaps Mukedi might be a research center, perhaps even being backed up by the Rockefeller foundation.

C. Our Board should with renewed energy encourage writing. Our missionaries keenly recognize the need of writers and some of them have done a big work in this line. I have not read what Bro. Keidel has gathered up in writing, but I am sure that there is much more that should be done. Such material as the article by Bro. Kasadi (translated by Aganetha Friesen) in the Christmas number of the MESSENGER should be multiplied. If a missionary could be entirely set free to do this work, or a consecrated journalist could be sent out, such a person could render an invaluable service to our African church and the church universal in recording the wonderful leading of God's Holy Spirit in the church in Congo. And also record wherefrom, that is, out of what conditions our African Christians came. As second and third generation Christians grow up, there is danger that they will not know from what conditions their fathers came and thus, will not appreciate sufficiently what Christ and His gospel has done for them.

I have many, many more notes and a very well filled diary, and I trust also many good pictures, but at this time I shall let the above suffice. Later I hope to share with you more comparisons between the churches of Africa, India, Formosa, and Japan. May our Lord grant us a meeting in the not too distant future.

God be with you all till we meet again.

Fraternally yours,

John Thiessen

Charlesville Station
February 19, 1956

February 6 & 7, 1956

Memo -- on Kandale Station --

We had stopped at Kandale for dinner and a two-hour visit on our way to Kamayala. Falks, Mr. Near and our party had dinner at Sprungers' home. I asked Mr. Near if matters were proceeding satisfactorily for transfer of the station property to C.I.M. He said he was satisfied thus far and was ready for the balance of the purchase price to be sent to his account in Montreal so it may earn interest for him. Sprunger reminded us that the title had not yet been received. Mr. Near reserves the rights to his house and about 100 yards of ground each direction around it. His old guest house has been remodeled into a comfortable two bedroom home. Peter Falks provided \$1,000.00 for this remodeling. Sprungers occupy the new dwelling and Miss Unrau lives in the garage. She has only an outdoor toilet which is not good. A dwelling suitable for Miss Unrau and Miss Betty Quiring shall be erected by September by Rempel, Schmidt & Co. The shell of the Yoder Memorial maternity is up and finishing work being done. Rempel, Schmidt & Co., are operating at Mukedi, two dwellings; Kamayala, two dwellings, dispensary and church, and Kandale at the same time expecting to complete all by September, 1956.

Mr. Near reserved the right to stay at Kandale until 1960. He has a class of 6th and 7th grade boys meet in his home, who are in fact his personal "stooges" tending his chickens, turkeys and gardens. He receives weekly parcels and gifts from America and Canada which he uses for barter and trade or francs. He attends only the Sunday morning service and meetings of the Church Council. He rarely leaves the station so that C.I.M. has free hand in the village school and church work as well as station schools. Pete Falk has contacted 81 villages, established 13 regional centers. There are 11 classes in all five grades on the station. Mrs. Sprunger is supervising the school work energetically having a total of 105 teachers, that is, 11 on the station and 94 in the regional centers and village schools. None of these are government subsidized but qualified teachers with approved supplies and classrooms are being installed as fast as available so that 80% of the funds will be supplied by Congo government.

Peter and Annie Falk have done an heroic piece of work operating on a limited budget and under great difficulties. Bro. and Sister Enns spent three months with them organizing village and regional work. Near claimed 5000 church members but Falks and Enns gave communion to less than 800 this year. The church leaders as a whole welcome C.I.M. and look forward to the future. Falks are expecting a second child in May and should go to furlough in spring of 1957. Max Grütters are to take over for them. Betty Quiring will assist Sprungers in Legal and school work. Mr. Sprunger is available to Kandale only for counseling and advice. If Mrs. Sprunger's health remains good all will be well. The maternity work of Miss Unrau is a big boost for C.I.M. Biggest asset of Near's work is hundreds of fruit trees -- citrous, mango, papaya, banana, etc.

Memo -- on Mukedi Station --

Mukedi became the unofficial field headquarters of C.I.M. when Roy Yoders left the field in 1949, turning over the books and official duties of field treasurer to V. J. Sprunger. Since then, J. E. Bertsche and Mrs. Lawrence Rempel have served as Legal Representative and mission treasurer and Mukedi has remained the official mailing address although Charlesville is still registered with the government of Congo as the headquarters of C.I.M. Charlesville is the only station that has a river port and therefore, is headquarters for freight. However, Mukedi, Kandale and Kamayala get their freight at Kikwit on the Kwilu river. It is practically the same distance in miles from Mukedi to either Charlesville or Kikwit, but the Loange river often makes the distance to Charlesville hours, days and even weeks longer. The Loange is a wide river of shifting sand bars and the ferry is never dependable. We have

crossed the Loange three times and each time we have waded part of the way and had our car pushed through sand or water and one time we had to abandon the car and cross by dug-out canoe.

Tshikapa, because of plane service providing also regular dependable mail service, and also bus and truck service to Luluabourg, is favored by some as the best present headquarters for C.I.M. Tshikapa, Mutena, Charlesville, Banga and Nyanga are located in Kasai province the capital city of which is Luluabourg to which our Legal Representative must make numerous trips on behalf of these stations. Mukedi, Kandale and Kamayala are in Leopoldville province of which Leopoldville is the capital with Kikwit as sub-capital where our Legal Representative can transact most of business for these stations. -- It doesn't seem likely that the Loange river will be bridged in the near future, therefore, we suggest that the assistant Legal Representative be established as soon as possible at Tshikapa to administer the Kasai stations. C.I.M. missionaries hesitate to take this step for fear it will eventually further divide C.I.M. as a mission. It seems to me that the general pattern taking form is that Nyanga be the general headquarters of the mission with the Field Chairman residing there. Nyanga is also the geographical center of C.I.M.; also the most nearly bi-lingual; also the seat of our mission educational institutions; also possibly the most stable indigenous district church work. With Mukedi as the headquarters for the First Legal Representative and treasurer and Tshikapa the headquarters for Second Legal Representative and secretary, Field Chairman, treasurer and secretary making up the Administrative Committee, I confirm my previous belief that Mukedi be the center for language study, orientation, rehabilitation, stabilization and resources for Kandale and Kamayala. There should always be a large staff of missionaries at Mukedi to work in the institutions preparing and training Congolese and preparing new missionaries for their tasks as well as to help the church leaders in their work. There are many large villages with subsidized schools all around Mukedi station. The annual school report for Leopoldville province, that is, Mukedi, Kandale and Kamayala, shows 3195 pupils, 89 African teachers, and 5 missionaries subsidized by the State. 1231 of these pupils were on Mukedi station and 1964 in the villages and regional schools off the station. 801 of the 3195 pupils in subsidized schools are girls which is a notable sign of progress. Besides this there are 4469 pupils, 229 teachers and 3 missionaries in schools financed by the C.I.M. church and mission. Approximately 90% of the funds coming from the Congolese church and 10% from mission funds. There were no schools in Kamayala and Kandale receiving government subsidy. I do not have separate figures for Mukedi district.

It is 76 miles north of Mukedi to POGO Regional Center whose leaders have petitioned the board by letter for a white missionary station because of the Catholic persecution there. Mr. Sprunger went into this region in 1935 by kapoy and a prosperous church work has grown there but the past three years the Catholics have built a large station nearby and are using their worst methods of intimidation of C.I.M. Christians. A large number of Christians together with the village chiefs met with us at Pogo and "aired" their views very vigorously. They want to be "mission people" but they feel they must have the white missionary to defend them. We told them we would try to send a white missionary to go there from Mukedi often and stay several weeks at a time. A suitable dwelling should be there for this purpose and if resources and missionaries become available a station would be justified at this place.

At Matshi palm oil post, half way between Pogo and Mukedi, is a strong C.I.M. center because of the large number of C.I.M. Christian laymen employed by the H.C.B. Oil Company there. This company has built permanent school buildings for both Catholic and C.I.M. Our Christians have built a beautiful stone church with a comfortable room for the missionary to sleep in. Matshi is one of several communities where we feel the church has "rooted" in and is growing. Will these young Christians be able to stand against persecution or above growing materialism? A class of 36 believers were preparing for baptism at Matshi and also a large class from the villages nearby Mukedi. The church is growing in Mukedi district and some leaders are giving evidence of maturity.

There is no doubt but that the medical work, especially the residency of Dr. Unruh 1931-36, and Dr. Schwartz since 1942, has been a great factor at Mukedi. Dr. and Mrs. Schwartz are a wonderful team and do an amazing amount of service. Every night of the four I spent at Mukedi emergency patients were brought in from some place or another. The guest house with two apartments is not sufficient so another is being constructed with gifts and subsidy money Dr. Schwartz has received. A new dwelling, the sixth for Mukedi, will soon be completed. Another dwelling is needed for Mukedi staff which for completeness should have:

- 2 - doctors
- 2 - educational
- 2 - evangelistic men
- 1 - legal representative and treasurer
- 3 - single ladies for educational and administrative
- 3 - single ladies for medical and administrative

At the last conference the missionaries voted to officially declare Mukedi the station to build up a complete medical center with facilities to care for any type of medical or surgical need and also the training of Congolese medical staff. Bro. Thiessen has pointed out that Mutena and Nyanga should also have a doctor and more facilities for caring for the sick.

There are evidences of maturity in many of the Mukedi Congolese. They dare to question the white man's wisdom, some are building nice permanent homes, several own trucks and carry on a business, Kadinda David the head teacher has had charge of the funds for several years and regularly pays the teachers and church leaders. Falanga Eli, the I.B. graduate, has held meetings at both Kandale and Kamayala in a very intelligent and inspiring way. He is regular teacher in the Ecole Evangelique. Kabolo Matthew is helping with the revision of the Kipendi Bible. James Bertsche will spend major part of this year on revision work together with three Congolese brethren. Lawrence Rempel continues as builder and Earl Roth is full time path evangelist with Bertsche and Rempel assisting weekends. Ellis Gerber with Mrs. Gerber and Mrs. Bertsche, have charge of the educational work. Mrs. Rempel is the mission treasurer and bookkeeper and assisted by Mrs. Roth. Miss Lutke has the Bible School and Miss Sara Friesen the nurse along with Dr. and Mrs. Schwartz. Dr. and Mrs. John Zook will take their orientation at Mukedi also relieve Schwartz for a much needed vacation. Since Dr. Schwartz is chairman, treasurer and general factotum at Mukedi, Dr. Zooks will probably fill in at Charlesville for Dr. Martens' furlough.

A word should be said about guests at Mukedi of which there are many. There are kitchen facilities for medical guests who stay several days but there are many medical guests, missionaries, travelers, governmental personnel, company men, etc., who stop in for a meal or a night. Some but not nearly all leave a gratuity. Possibly a mission sponsored catering house, staffed and "run" by capable Congolese can be established at Mukedi someday. Until then the hospitable Mukedi missionaries will continue to "take turns" with the guests.

Memo— On Nyanga station -

Nyanga station has a well kept neat appearance and its trees, flowers, neatly trimmed paths and grassy plots give one the feeling of being in a resort park. We have already written of the central location of Nyanga in C.I.M. This makes it a logical and convenient gathering place for mission wide meetings. It is about 3 hours drive from Banga and Tshikapa; 5 hours from Charlesville and Mutena and 3 hours from Mukedi, depending on the Loange crossing. Kamayala and Kandale missionaries came to Mukedi and all came from there in the one-ton panel truck. February 13 and 14, fifteen of us men slept in the old grass covered "Amie House" and the ladies stayed in the 3 dwellings occupied by six single lady missionaries. Peter Allers, Arthur Janz' and F. J. Emses occupy the other three dwellings. The conference guests were divided in two groups of 16 each and provided meals cafeteria style in the five homes of the Nyanga missionaries. We fared sumptuously 3 times a day. Each person pays the

Nyanga staff \$1.50 a day for meetings like this. Really the field treasurer, Mrs. Rempel, debits each missionaries' account and credits Nyanga station with the total amount.

Why does Nyanga require such a large staff of white personnel? It may be called the seat of higher learning for C.I.M. One missionary supervises and teaches in the Bible School with 38 students, two Congolese also teach; two missionaries and two Congolese teach in the Moniteurs' or teacher training school of 28 students; one missionary and two Congolese teach in the preparatory or Jr. Hi school of 70 students; one missionary and 13 Congolese teachers run the station primary school of five grades, and two missionaries supervise the large station plant, itinerate in the large district supervising the 44 state subsidized teachers and the 102 teacher evangelists subsidized by the C.I.M. church. We visited three of the 8 regional centers of Nyanga district, two of which impressed us as being places where the church has rooted in and will stand on its own. The third center is 107 miles from Nyanga in the Batshoke section. These people have petitioned often for a "white" mission station. Just this year Bonge Jean, Tshikapa Bible School graduate, was installed there to head up the work. Please refer to Rev. Thiessen's report recommending a missionary be free at each station to "back up" men like this. For one stretch of 20 miles on the way to Bonge's center of Kayongo there is not a single village with a Gospel witness.

Nyanga also has a large medical work. The maternity center delivered over 400 babies in 1955, second largest work among all Protestant missions in Congo. Nyanga needs a resident doctor and three nurses to direct and supervise this large medical work. A fine dispensary building similar to that at Charlesville, is nearing completion. Funds have been granted by the Congo Welfare fund to erect a maternity hospital similar to those at Mukedi and Charlesville. Art Janz is starting the building which will be completed by Loyal Schmidt.

The Moniteurs school set up is to be built adjoining the station as soon as government funds are granted. Our mission will be asked to provide a percentage of the total cost plus two residences for missionaries. An estimated total outlay to C.I.M. of \$15,000.00. Then there should be a large Ecole Menager (girls' school) and two missionary Home Ec. majors to supervise it to provide Christian enlightened wives for the young men in the Moniteurs and Preparatory schools. Thus, there seems to be no end or stopping place in the whirl of mission work we are finding ourselves in Congo. I am not surprised at the "uneasy feeling" it gives Brother Thiessen. It calls for a continual re-examination of policy and purpose. Do we serve in these institutions of teaching and healing the same as in the ministry of preaching? Can we do the preaching without the teaching and healing? What is the way that we may walk in it?

In the present stage of the Congo work large stations with their institutions and many missionaries seem absolutely essential. Rev. Thiessen often remarked that this is the way he found India in the 20's. I believe we should count on increasing our missionary staff by 20 to 30 missionaries. On the other hand, I hesitate to give the "go" sign to establishing any more "so-called" mission stations where the white missionary takes the lead. It seems to me vehicles with men who are willing to live in the path counseling with and assisting the Congolese leaders, are more important now.

I am surprised to find these Congolese brethren have a sense of belonging to the C.I.M. Church in America and depending on it for their spiritual and economic life. It seems to me they need an urge to develop their own spiritual and economic life.

—H. A. Driver

C.I.M. Field Committee Meeting
Nyanga - February 13 to 15, 1956

Present at the sessions of the Field Committee were the following members and guests:
Representatives from America: Mr. Driver, C.I.M. Executive Secretary, Rev.

John Thiessen, Newton, Kansas, and Mr. George Loewen, Steinbach, Manitoba.

Africa Church representatives: Kazadi Matayo and Ngongo David

Banga: R. F. Schnell and Sam Ediger

Charlesville: G. Roocke, R. Martens, Irena Liechty, Aggie Friesen

Kalonda: A. D. Graber, W. E. Harder

Kamayala: Mary Miller, John Jantzen

Kandala: V. J. Sprunger, Pete Falk

Mukedi: Dr. Schwartz, J. Bertsche, Mr. and Mrs. L. Rempel

Mutena: G. Neufeld, Mrs. Neufeld, E. Dick, L. Brown

Nyanga: Mr. & Mrs. F. J. Enns, Mr. & Mrs. Art Janz, Mr. & Mrs. Peter Buller,
Selma Unruh, Lodema Short, Frieda Guengerich, Anna Quiring, Amanda Reimer,
and Sara Friesen.

Each session was opened by a worship service with Rev. Thiessen as speaker. He brought various challenging messages concerning mission work. Some of the subjects dealt with were: Church Problems, according to First Corinthians; Christ, the Power to Overcome the Fears of Africans, John 12:32; What Can the Church Do To Enhance the Laymen's Witness, Acts 1:8; The True Foundation of the Church, Matt. 16: 16, 18; and The Wonderful Transforming Power of Jesus, citing numerous examples from Scripture. The worship services were followed by a season of prayer.

MINUTES OF SESSIONS

First session, February 13, 2:00 P.M.

Opening remarks by Rev. F. J. Enns, Field Chairman, introducing Mr. Driver as chairman of sessions.

Presentation of business agenda by Mr. Driver.

1. Field section and African Church section of Guiding Principles.
2. Finances
3. Staffing

Message by Rev. Thiessen and season of prayer.

Appointment of committees to work on Guiding Principles of C.I.M.

1. Field section:

F. J. Enns, chairman, J. B. Jantzen, R. F. Schnell, Mrs. G. Neufeld and Irena Liechty.

2. C.I.M. Church section:

James Bertsche, chairman, Elmer Dick, Waldo Harder, Mary Miller, and Aggie Friesen.

Presentation of summary of Rev. Andrew Shelly's observations of General Conference mission fields, by Waldo Harder.

Presentation of summary of Mr. Crane's (A.P.C.M.) article on Changing Africa, by R. Martens.

Closing of afternoon session, for committee work, with the reading of Gal. 5:26 and prayer by Mr. Driver.

Second session, 7:30 P.M.

Prayer by George Loewen.

Worship service and season of prayer.

Report of Assistant Pastor Kazadi Matayo on his findings and experiences during the past two weeks in Luluabourg where he brought the messages during two weeks of special meetings. Response was good and church work is going ahead. A church is being established in the city under African control and direction.

Discussion on laymen's activities in the C.I.M. Churches at Basongo, Kahemba, Kipoko and Tshi were cited among others as being promising centers resulting from the activity of laymen. Committees working on the Guiding Principles were called on for a progress report. The problem of field committee organization brought considerable discussion. The following question was put to a vote:

Do you accept to write into the field section of the new guiding principles that there be an Executive Committee functioning separately from the field committees? Accepted without a dissenting vote.

The committee working on the C.I.M. church section posed the question:

Shall we continue to follow the Congo Protestant Council policy of calling our church, The Church of Christ in Congo, or shall we in some way incorporate the name Mennonite into the name of our church? Discussion followed, but no final conclusion was drawn up.

Closing prayer by Rev. F. J. Ems. Adjournment.

Third session, February 14, 8:30 A.M.

Opening worship service and season of prayer.

Discussion on finances -

Ecole Belle Vue -

Motion 1: Resolved that the salaries of teachers, shared equally with the A.M.B.M., be budgeted by the Home Board and be included in the annual field budget. Personal expenses of each child plus operating expense of the school be borne by the parents of the children attending the school for that year. Carried unanimously.

Gifts of specific purposes -

Motion 2: Resolved that we express our appreciation to Mr. & Mrs. Rae Guth for the gifts given for the construction of the new lake cottage, and that Glen Locke send them a letter to this effect, and give them a progress report of the construction. Carried.

Solicitation of specific gifts was mentioned. Warning was given that such solicitation must be very cautiously done in order not to draw funds from the regular mission support of our constituency.

Loan funds -

Motion 3: Resolved that the balance of the 4 ton Chevrolet truck account on March 1, 1956, be applied to the original purchase price of said truck. Carried.

Discussion followed on the establishment of a C.I.M. garage and policy in regard to this work. The chairman of the various stations were asked to sit as committees in order to discuss personnel problems. Schwartz, Jans, Falk and Jantzen were to discuss personnel problems of Nyanga and the Kwango area, and Locke, Neufeld, Graber and Schnell sat on behalf of the Kasai area stations.

Adjournment, for committee work and dinner, with prayer.

Fourth session, 2:00 P.M.

Worship service and season of prayer.

Committee report on field section of guiding principles. Discussion.

Committee report on Congo Church section of guiding principles. Discussion.

Motion 4: Resolved that we endorse the revised Constitution and Guiding Principles of the Congo Inland Mission as drawn up by the revision committees of the Home Board and the Missionary Conference, and advise that the committees now edit the instruments and make copies available to each board member and missionary for reading. The instrument is to be read in its entirety at the annual meeting of the Board and of the Missionary Conference, and if accepted by a

75% majority by ballot vote, shall be the official instrument beginning January 1, 1957. Accepted without dissenting vote.

The finance committee gave an incomplete report of its findings. Discussion.

The committee dealing with the stationing of missionaries, Kwango section, brought its report. Discussion followed, but the matter was returned to the committee for further study.

Devotional message by Mr. George Loewen, based on Phil. 2:16.

Closing hymn and prayer.

Fifth session, 7:45 P.M.

Worship service and season of prayer.

Personal testimony by Ngongo David on his call to service.

Report by the Kasai section of the missionary placement committee. The final placement of missionaries referred to the personnel committee, originally appointed by the Board, to sit with Mr. Driver and Rev. Thiessen.

The finance committee gave its report and made the following recommendations:

1. The incomplete building projects be finished before new ones are started.
 - a. Kandala dwellings
 - b. Mukedi dwelling
 - c. Mutena school building
 - d. Kamayala dispensary
 - e. Kandala maternity
 - f. Banga school building
2. The following new buildings be authorized for which funds are now available:
 - a. Nyanga maternity
 - b. Mukedi duplex for medical department
 - c. Kamayala dwelling for Miller sisters
 - d. Kamayala church building
 - e. Banga girls' house
 - f. Kamayala girls' house
3. The following new dwellings be built as funds become available from 1956 Auxiliary budgets:
 - a. Kandala dwelling
 - b. Nyanga dwelling
4. The C.I.M. Garage account be set up as follows:
 - a. All credits in car funds be turned over to the C.I.M. garage account in so far as they exceed 2500 frs.
 - b. The identity of these funds should not be lost.
 - c. The funds thus accumulated will then amount to 4000 dollars when added to the present balance of 1200 dollars.
 - d. The loan of 3576 dollars incurred by purchase of equipment, parts and the pick-up for the C.I.M. garage is to be paid off, leaving a balance of 425 dollars.
5. Loan on Chevrolet 4 ton truck: That we pay off the loan on the 4 ton chevrolet truck by:
 - a. Charging 3% of the subsidy received for school buildings.
 - b. Charging 3% of the subsidy received for Nyanga school building roofs.
 - c. Borrowing from advance school subsidies a sufficient amount to pay off the loan after the balance in the truck account is applied on the debt. (The total indebtedness is 3400 dollars.)
6. That the C.I.M. Press subsidize tracts in the amount of 50%.
7. That we allocate from 1954 white personnel school subsidy account:
 - a. 50,000 frs. for Kamayala educational dept.
 - b. 50,000 frs. for Kandala educational dept.

Motion 5: That we accept the report of the Finance Committee. Accepted.

Mr. Bane reported on the progress made on plans for the establishment of an Ecole Secondaire at Vanga.

Motion 6: Moved that we table the decision on an Ecole Secondaire until field conference in August.

Discussion on the matter of opening a second Ecole Preparatoire. (See recommendation No. 1 of Education Committee, 1955 Field Conference minutes.) Due to lack of personnel, the matter was tabled until the time of the 1956 Field Conference.

Due to the furlough of the Neufelds, three people were elected to fill unexpired terms of office, as follows:

Motion 7: Elmer Dick elected Mutema station chairman by common consent.

Motion 8: Miss Aggie Friesen elected chairman of the Literature & Correspondence Committee by common consent.

R.F. Schnell elected chairman of the Educational Committee by ballot.

Rev. F. J. Enns expressed the appreciation of the conference to our visitors for the help and encouragement given.

Rev. John Thiessen gave words of farewell with Psalms 37:5.

Words of advice and encouragement were spoken by Mr. Driver.

Closing of the Field Committee sessions with prayer.

Respectfully submitted,
a/ John B. Jantsen, Secretary

PERSONNEL COMMITTEE DECISIONS

F. J. Enns, M. H. Schwartz, Glenn Locke, John Thiessen, H. A. Driver.

1. Sam and Leona Antz to Nyanga as soon as possible to assume responsibility as C.I.M. Mechanic and Nyanga O. B. nurse respectively.
2. Earl and Ruth Roth to locate at Mukedi station. Earl to serve as evangelistic missionary and Ruth as assistant mission bookkeeper and both in station responsibilities as determined at Mukedi.
3. Max Grütters to locate at Kamayala or Kandala as housing can be arranged.
4. Betty Gairing to locate at Kandala by September 1, with language study to be arranged with Mukedi or Kandala according to Bertsche's availability. (Bertsche is to pursue the revision work at once.)
5. Dr. and Mrs. Zock to serve at Mukedi and Charlesville according to need to keep the Medical departments approved.
6. Sara Friesen to move to Mukedi for the balance of her term.
7. Melvin Loewens to Charlesville for language study and orientation and to replace Rudy Martens' for furlough.
8. Allan Wiebes to Tshikapa by September 1.
9. Fanny Schmallenberger to Tshikapa by January 1, 1957, with French study in Brussels prior to that.
Harold Grabers to Charlesville by January 1, 1957, with French study in Brussels prior to that.
11. Plans are underway to supply adequate staff for Mutema during the year.
Only personnel changes or assignment of new missionaries has been listed.

Mr. Ernest Krenzin
Rev. Gordon Zimmerman
Dear Ernie and Gordon:

Lake Madimape
Congo Inland Mission
February, 20, 1956

After 31 days in C.I.M. territory traveling 2000 miles, visiting and counseling with all the missionaries on the field, and looking in on much of the varied activities of our far-flung mission work as well as checking accounts and auditing columns of figures I have finally spent one day of relaxation here at this now famous and appreciated resort place. The climate in most of C.I.M. is really ideal but up here it is really and truly a resort climate. Add to that a lake of crystal clear water with a good supply of fish a gradual deepening shore line, a good row boat and diving board and a complete shore line of forest with apes of many varieties peering through the leaves in teasing glee plus a story book imagination of tropical wonder to provide fodder for a wonderlust for many days. There is a game preserve for a mile radius around the lake so there are many quail, guinea and Nguadi right near the cottage and a good hunter can go outside the reserve any time and get one for a meal. There are also several varieties of antelope. The three VS men have been up here two weeks building a third cottage and when we came up today the freezing compartment of the serval was full of wild fowl and venison. There is also a wild berry here that tastes like cherries. The Africans pick them and sell them for six cents a gallon and they are delicious either in pie or sauce. Gordon, Loyl Schmidt has really had a good time with your gun. Game are not plentiful here or at least they must be hunted but the fellows have gone with the Africans and found the places where the game are. The times to hunt are morning and evening as everything goes deep under cover during the heat of the day. Larry Rempel and Loyl recently came on a herd of antelope near Kandale and got three of them. Enough of this interesting stuff. The three fellows and George Leever, the brother from Canada who came with me, left this morning for the big game country 1000 miles East of here, the place where Dr. Bowman and I got our pictures four years ago. Poor me has to stay here and slave over mission problems another two weeks. Dedicate the Bible institut building at Shikapa Friday of this week, visit the Presbyterians next week and do some planning with the Banga staff next week, then to Kane Nigeria and S.I.M. missionaries six days and from there to Switzerland where a Pax boy will meet us with a German Volkswagen and take us to Brussels.

Grady Parrot of Missionary Aviation cabled last week that he is unable to come to Africa on account of the tragedy in South America. There is quite a lot of interest here in Congo in Aviation but a lot of skepticism. Personally I believe it would be quite safe and as practical as most mission projects are. Our biggest drag in C.I.M. is from Makedi to Mayala and the roads are fairly good. It can be done in about six hours. It lies on a direct air route from Leo to Johannesburg and there are two emergency landing fields along the road. In fact they are just a widened strip of the auto road. The missionaries point out that neither the government nor any of the commercial people use planes here therefore the surface travel must be most practical. Only Dr. Schwartz is a booster for it. Recently he was called to Kajiji for a medical case which took him away from Makedi four ~~four~~ days and could have been done in one by plane. So Ernie, it looks like nothing will develop for C.I.M. in the line of aviation this year. There is plenty that you could do otherwise. Either Makedi, Charlesville, Nyanga, Shikapa or Mutema could use a man full time in building and mechanical work plus the training of Africans to do the work some day. The C.I.M. communication system takes too much of Loyd Brown's time since he has a full schedule in his two year old manual training school. He has an extra transmitter so when one fails they send it to him for repairs and he sends the spare along back. Then every station has several small Wisconsin or Briggs & Stratton motors to run planers printing presses generators etc. etc. the 26 cars and trucks to keep rolling. Of course we could ask the board and field conference to grant us the privilege of a private plane and take responsibility for it ourselves but I am not convinced sufficiently that it is the will of God for us at the time to push it. Our C.I.M. board will meet in Chicago May 10 and 11 and I will be waiting to hear from you Ernie before then as to the leading of the Lord for you for service with C.I.M.

Gordon our family surely appreciate your prayers and concern for us. Priscilla sends me your sermon outlines quite faithfully and I have tried out the one on "how to use the Bible" on the missionaries. It seemed to take okay. This work is great almost beyond comprehension, even frightening when one realizes the potential for evil that is being given these thousands of people, although it is meant for good. The individual still is responsible even though influences can direct the path he will take.

I hope one of you don't mind getting a carbon. My prayer for you and your families is for God to bless you always and lead you into his service for you.

Sincerely in Christ,

A REPORT TO THE CONGO INLAND MISSION BOARD

resulting from

CONSULTATIONS AND IMPRESSIONS JAN. 14 TO MARCH 9, 1956

H. A. Driver, Secretary-Treasurer

I wish to express my sincere thanks and appreciation for the comradeship, counsel and help of Rev. John Thiessen and brother George Loewen on this deputation. I also thank each of you for your prayers, letters and words of encouragement on my behalf for this mission. Special thanks are due Miss Rempel, Rev. Hartzler and Dr. Rediger for the extra duties they carried during my absence from the office.

It has been a real thrill for me to observe the unfolding development of human lives and intelligence and to sense something of the spiritual growth and preparation of the souls of these lives for eternity, aided by the processes of fundamental education and Christian nurture and inspired by deeds of love in our mission sponsored schools, hospitals, orphanages and every other agency that gives voice to the Gospel.

Jesus said it would be dangerous to proclaim the Gospel--like a fire on earth. We find that the Gospel has awakened God-given desires that if corrupted, are truly dangerous; and if they are unduly delayed or restrained, cause frustrations of revolutionary proportions. Thus, there is danger of the desire for freedom to grow into extreme nationalism; the urge for the better things in life to become the sin of materialism; and the desire for equality to become a conflict between races.

Our mission field in Congo, even our mission church membership is not free of these dangers, but I was encouraged to believe trends towards these have improved since my former visit. We believe the Gospel can bring about changed social conditions through the activities of changed persons--persons who have been born again.

THE MISSIONARIES AND THEIR WORK

Rev. Thiessen has already informed you in his report of the urgent need for Evangelistic missionaries to carry on a ministry of counseling, teaching and advising among the indigenous leaders of the young church which is coming into being on our mission field. He has also emphasized the importance of these evangelists whom he has called "path evangelists" of having experience and of possessing an understanding of the African and his needs and his way of thinking. It should also be emphasized that these evangelistic missionaries know their Bible and also should understand human nature. Therefore, Brother Thiessen has urged that we seek new missionaries to do the work on the stations and in the institutions--such tasks as were referred to in the early church as "serving at tables" so that the older missionaries who have this experience and the understanding of the African can be released for full time work among the indigenous churches. I would like to impress upon you the importance of this and also the idealism of it. I have told you before, and I told the missionaries on the field, that I believe that if the Lord would provide us with 2,000 dedicated young people and endow them with the "gift of tongues" so that they could speak the languages of the indigenous people and provide them the funds and necessary things to carry on their missionary work, that within a short time, they would be lost in their work and would be crying for more helpers to join them. The need is that great, and as Dr. Rediger reported on his return from the field, the tasks are overwhelming. Therefore, you can understand the difficulty there will be in these experienced senior missionaries really being free for full time path evangelism even if there are new missionaries to take their present places. This need for missionaries, I suppose, is present on every mission field but the nature of the Protestant mission set-up in Congo, I believe makes the need more urgent there.

When we visited in Nigeria on the S.I.M. field, we spent a Sunday at Illorin in Southern Nigeria. In that same city, the United Missionary Church and the Church of England were working the same as the S.I.M. was and there were three or four separatist African groups of different Protestant congregations besides. While, as you know, in the Congo, through the Congo Protestant Council, each missionary society is assigned to their own territory, in which they are the sole Protestant witness. Therefore, it seems to me, that our missionaries take their obligations almost too seriously in endeavoring to preach, teach, and give healing to everyone who asks it. They are overworked; and then they become frustrated because they cannot do their tasks according to the standards which they have learned in their profession in America. They know there is no one else to give the Gospel of love and reconciliation; and therefore, they take their obligation seriously.

I came back from the field again with these same impressions; that it requires unusual and unwavering courage and faith to be a foreign missionary and face the overwhelming tasks and demands placed upon them day after day. I must confess that I, personally, do not know what work is, compared to what my colleagues are facing out in Congo today. The average American pastor or Christian worker engaged full time, do not face problems as taxing as the foreign missionary in the midst of multitudes of needy people constantly.

Before I leave this topic of the need for more missionaries, and specifically the need for at least eight missionaries, who can do educational or general station supervising work, I must bring to your attention that if we send a new missionary family to our mission field in addition to the staff we already have, a new dwelling will be required for that family to live in. Our regular field staff has increased from an average of 25 to an average of 60 to 70. As a rule, they are housed very comfortably and safely, but the accommodations are all used up. So we should bear in mind, that if

we send eight families to the field, we should have to provide eight dwellings and that if we free eight men for village and path evangelism in order that the indigenous leaders and their churches might be strengthened, we must also provide them with means of getting to these villages and traveling these paths. I speak of transportation. In passing, I would like to make mention, in our present set-up, more single ladies, who are properly trained and qualified could be used without additional housing expense and that this is probably the quickest answer to Rev. Thiessen's recommendation.

If there are nurses and teachers called to this service, I believe we should do all possible to get them to the field. I have written you of the special need for nurses at Charlesville and Mutema this year, and I recommend that we try to find ways and means of sending these two nurses to the field this summer. I suggest that you Board Secretaries continually pray for and plan for more of this type of missionary who will serve on a long term basis. Our present set-up provides for two or three single ladies to live together in one house cooperatively. Other missions that I know of have a larger percentage of single missionaries than we do. C.I.M. has been blessed with a large number of men, especially during the recent years. We need men--there are certain tasks which a single lady cannot do, but there are many tasks they can do just as well or better than men. Finances should not be our first consideration, but we should bear in mind that a family with four children requires four times as much passage and allowance money as a single missionary lady who often does as much real missionary work, especially if there are young children. Some missionary societies have a policy of providing single ladies with single residences. I believe, we in C.I.M., have had a minimum of frustrations and unhappiness among our single ladies, living two and three in one house; but possibly our field administrators should study with us, policy regarding housing and living conditions for single ladies, especially as the next ten years will require more and more of them for institutional work, educational, and medical.

WHAT THE CONGOLESE ARE DOING

During the past few years we have been putting some pressure upon our missionaries to delegate more responsibilities and work to the natives. From our desks and places of work in America, it seems to us that surely many of those simple tasks that our missionaries are doing, could be done just as well by the natives. It is true, that we of the Western culture and accomplishments have such a high standard of living, that we hesitate to turn over tasks to others who see no reason to do them the way we do them. There are great risks involved in turning over responsibilities and tasks to the natives which we cannot fully appreciate and understand. Our mission has, in the past two years, employed native chauffeurs for the trucks and cars. It has saved our missionaries many weary miles, but the expense involved, because of the wear and tear on the vehicles has been very much greater. The African can be taught to guide a car down the road, but to teach him the proper care and use of that same car, is a different matter. A lot of these things, we ourselves, have learned through long experience. But I think great progress has been made by the Africans in assuming the tasks of building, transport, etc. But when a truck breaks down or a wall of a building falls, a white man or the missionary must be called in to take charge of things.

In the schools, all of the class room teaching is done by Africans excepting in the very high level schools for teacher training or college preparation, etc. Over 1,200 African teachers are employed in the Christian day schools in our mission and their financial support comes largely from the Congo government. But the lesson-planning and the testing of the students before they are passed to another grade, is still the

responsibility of the missionary. Also, the Congo government will not entrust the funds into the hands of the Africans but make them as grants to the missionary who then pays the teachers, orders the supplies, and is responsible for keeping the program going. Kadinda David, who has been the head teacher at Mukedi a good many years, has been given the responsibility, by the missionaries at Mukedi, of paying all of the African teachers and the evangelists as well. That is, he has charge of both the church funds and the school funds; and in the two years in which he has had this responsibility, he has been found to be faithful and has discharged his duties well. But he would be the last one in Mukedi to say that the African could handle the work without the help of the missionary. Likewise, in the dispensary, most of the treatment of patients and dispensing of medicine is done by the native infirmières who have been trained by our doctors and nurses and are on duty at the dispensaries at all times, and in most cases, patients are brought to them first for diagnosis and treatment and there are sick people who never see the nurses or doctors. Medicines have to be given out each day to these native infirmières and the serious cases, of which there are very many, must be diagnosed by the missionary. Our missionary doctors and nurses are on call 24 hours a day, seven days a week, but they could not begin to do the work they are doing if it were not for the faithful service of the natives.

If the missionary and the white man were to be suddenly banished from Africa, all phases of the work would go on after a fashion, but we must remember that there are few in all Congo, and no one in our mission territory, who has even a high school education; and therefore, they are a long way from being professional physicians, educators, mechanics, etc. That is why we believe that our energies and attention should be directed toward the preparation and training of Africans so that they can perform their tasks with intelligence and dignity. I am inclined to agree with the missionaries that this is the strategic time for a large missionary staff, part of whom can be working in this important task of preparing the African leadership to carry on its responsibilities of the work and the other group to carry on the counseling and advisory ministry to the present leaders and those who will follow them in their work in the villages or from the mission stations.

THE YOUNG CHURCH IN CONGO

The purpose of our mission work as has been stated since its beginning, has been twofold: First, to evangelize the lost and, second, to establish the church, the true church of Jesus Christ, among the evangelized people. Dr. Mary Ross in his book, "African Heritage" states that there are three stages in the development of the indigenous church on the mission field and he compares them to the stages of development of a human being. First: The Childhood Stage--during this stage in the Congo church it looks to the mission for all of its needs, including funds to carry on with the work and to pay the evangelists and teachers and also the leaders. We believe, until recently, our C.I.M. church in Congo has been in the childhood stage. Practically all of the funds or money that has been used in C.I.M. territory, until recently, came from the mission either directly or indirectly; and it is largely true today that all of the people who have employment for which they receive money, receive it either from the mission or from the church. There is just a beginning of a Christian laity in our church in Congo...people who are working for wages for other companies and then tithe from those wages into the treasury of the church. Of course, since 1949, the mission treasury has been swelled by the grantings of various subsidies from the Congo government for the educational and medical work. This, in turn, has released practically all of the American funds for evangelism or church work. As long as the natives were so dependent on the mission for their economical life, they were not inclined to think much for themselves or to demand much. In asking them a question about doctrine, policy, or practices in their church, they would immediately reply, "What does the C.I.M. church in America do?" They were largely imitators of the missionaries and respected their

wisdom, advice, and counsel.

The second stage is the adolescent one. I definitely feel that the C.I.M. church is moving into this stage of development in which the mission or the missionary still provides leadership and counseling and has the final word of authority in most every respect and to back them up they have the white man's government or the Belgium government whose officials stand ready to enforce the word of the mission if necessary. We have an increasing number of Congolese leaders who are taking more responsibility and initiative in the church work out in the regional centers and villages especially since they realize that they are providing all of the funds for the support of their pastors and for the upkeep of their churches. We find them becoming a little restive, even antagonistic, over the authority of the mission and asking for more and more say in the direction of their affairs.

We met with the native leaders on several occasions at which they asked me questions such as, "How does the Board in America decide who should become missionaries and who should not?" "How does the Board decide which missionaries to send to which stations and what type of work they should do?" Once they asked me how I happened to get my job and what I have done all my life since becoming a Christian? Such questions as these were from a very few and one could easily tell that they were thinking and seeking. They were really the growing people. By and large, the questions were concerned with funds. They would say, "A few years back, you were paying the evangelists with American funds to carry on the work of the Lord, now you have been giving the money only to the missionaries, and anyone can see that we are much more in need of it than they are." The fact that they can reason in this manner and that the desire for a better life is present among them, even though they do not realize the proper ways of obtaining these desires, indicates growth and a certain stature among the people; but it also emphasizes that many of them are still in the childhood stage of development.

The third, or adult stage in the church is when it obtains full maturity in matters of administration and finances for the work. This is desirable for both us and the missionaries and for which we have been praying and working. One soon senses that the best of our African leaders, although they are definitely Christians and have experienced salvation and have a clear testimony and are able to teach and preach from the Word very sincerely and fluently, lack the high standards and understanding that would enable them to carry on the work at present. But we must have faith to believe that these high standards and this understanding will come with experience and that they are growing. It was also our observation that this is a very difficult experience for the missionaries and they hesitate to share responsibilities with the native Christians and finally give up these responsibilities altogether. I would like to impress upon all of us that there is a great risk in surrendering responsibilities to the African leaders in this stage of the development of the church. There is the temptation for them to develop their own interpretation and in the extreme, to separate themselves from the main body of the church and set up their own. Possibly, the second great difficulty is the tribal rivalry. We find where the churches have been left on their own to choose officials and to run things in a democratic way, that there is a constant desire between the tribes to baptize more members than the other tribes and to put their members of their tribe in places of leadership.

This adolescent stage in which we find ourselves now, according to my judgment, is the hard one and its length will depend upon the capabilities of the African Christians, and their capabilities will depend upon teaching and helping them to develop and then follows the necessity for counseling, guidance, and fellowship in the Gospel until full maturity and stature is achieved. Then must follow the willingness of the missionaries, who are really foreign Christians, to surrender the responsibilities when the time comes; and here is where I think the counseling ministry of the whole Board and

officials of the Board is important because our missionaries are so close to the work and the progress of African Christians seems so gradual to them that they fail to see what little progress is made. We need also to encourage and make possible for our missionaries to visit other missions in other fields and to attend conferences and meetings of fellow missionaries in the homeland to increase their knowledge and give them a wider perspective and understanding.

THE CONCEPT OF THE CHURCH IN C.I.M.

Many of you have asked if there is a Mennonite church growing up in our field; and if so, what is its policy and belief and doctrine. In the constitution which you have in your hands, you have a statement drawn up concerning the concept of the church. This is a joint statement prepared by Africans and missionaries. I would like to help you understand this concept by giving you a little review of the Congo Protestant Council and its influence on the Protestant church in Congo. The first conference of Protestant missionaries was called in 1902 and it was purely a consultative conference. We read of that conference: "The unity of purpose, the urgency of the task, and the mutual respect of the members for each other as consecrated servants of the same Lord made the conference a deep spiritual experience for everyone." Ten years later the Congo Continuation Committee was organized and a quarterly publication authorized for the exchanging of news, views, and ideas among the Protestant missions of Congo. In 1924 the committee name was changed to Congo Protestant Council and arrangements made for a part time secretary to represent all of the missions in the Council before the Government and to promote cooperative projects among the missions. In 1928 Emory Ross was appointed as full time secretary of the Council with residence in Leopoldville. He was followed by Dr. Coxill, who is now in Brussels. He in turn, was followed by Dr. Ohneman who will retire this year. Rev. Thompson of the British Society has been chosen to be the next secretary. As you know, the Protestant missionaries through this C.P.C. have cooperated in a book shop, known as Lece—in a Union Mission House for missionaries leaving from and coming to the field—in certain higher educational and medical institutions and in constant contact with the government.

During the years under the capable leadership of these secretaries a commendable understanding and mutual respect has grown up between the government officials and the mission officials. The government is recognized as autonomous in law and order while the church and missions are recognized in religious teaching and worship and in calling of Christian workers. In 1934 the first regional conferences of African Christians were held throughout Congo. Up to this time, the Protestant cooperation had been only on the level of missionaries; but as a result of these regional conferences and of the General Conference following at Leo, the following resolution was passed, "that the Congo church should possess the same underlying fellowship and quality of spirit that had strengthened the missions." They agreed upon a common name, that is, the Church of Christ in Congo, and a common membership in this church. A Christian moving from one area to another, presents his letter and is received into the church there by the testimony of the sending church. He agrees to abide by the rules and practices of the church receiving him. Many of our most faithful Christians in C.I.M. today have been transferred from the Presbyterian mission or from the Baptist mission or some other one in Congo. The Christian still goes by the name of the mission as a means of identifying himself. Our own Pastor Kasadi recently held meetings in the Presbyterian mission church in Lulnaburg where he contacted many former C.I.M. members who were now faithful in the work of the Lord and the church in their new home.

This year at the C.P.C. meeting, the missionaries were conscience stricken that they had not taken the African leaders along with them; and they voted for each mission to have one African representative on the council of the C.P.C. beginning next year. So

one third of the councillors of the C.P.C. will be Africans.

Most of the Protestant missions, including ours, in Congo are thankful for this fellowship of believers and hesitate to bring into Congo any other denominational names, feeling that they will only tend to further divide the church and hinder the development of a truly indigenous Congolese church.

Dr. Ohrenman, the present secretary, recently gave this statement to a government official in explaining the purpose and content of the C.P.C. "The C.P.C. was created by the Protestant missions established in the Colony. It is a legally constituted body, duly incorporated. Its object is to unify and develop the work of the Protestant evangelical missions in Belgian Congo and Ruanda-Urundi, to promote the development of the Church of Christ in these territories, and to serve as intermediary between the missions and the authorities of government on all matters of common interest."

After long years of labor, the harvest is abundant. Last year the number of catechumens reached 280,000. The number of adult believers is now 750,000 and the indigenous Protestant community is estimated at two million."

From time to time other rival evangelical associations have attempted to attach a certain American religious stigma or label to the Protestant church in Congo. Each time C.I.M. has refused to join or participate in these attempts, believing that they would only be forcing our American quarrels upon the Congolese Church and would hinder the progress of unity among the indigenous Christians that has been fostered by American, British and Scandinavian missions, working together for the furtherance of the Gospel of the same Lord. We believe it is our mission to help the church in our area which can assume its place in the wider evangelical fellowship of Congo and of the world and not necessarily in the exact pattern of the sending or mother church.

THE ROMAN CATHOLICS AND C.I.M.

Although the Roman Catholic hierarchy in Belgium is the most liberal in all Europe, it is clear that the Roman Catholic church is determined to control education, not only in Belgium but in her Colony Congo as well. Its aim is the monopoly of education, which is claimed to be a sort of divine right. When the Social Christian (Catholic) party was in power, it channeled most of the public school taxes for the benefit of parochial schools. The Liberal or Socialist party came into power in 1954 and decreased the subsidies to parochial schools from \$74 million to \$64 million and further paid the salaries direct to the teachers rather than to the church who had been deducting 30% for the use of the church. This led to the much publicized demonstrations in Brussels last year and also had its repercussions in Congo, mostly via a general speeded up tempo of Catholic missionaries and increasing irritation, ridicule and intimidation of Protestant mission schools and indigenous churches. This has discouraged and frightened our C.I.M. teachers and evangelists in every quarter. Consequently, they were urging us, as board representatives, to send more white missionaries and establish more mission stations and step up the mission witnessing program. The Catholic missionaries are courteous and friendly to our missionaries, but the treatment of Congolese leaders and people could be classed as persecution. Certainly they are trying to undermine our work, and are our most serious competition; and if they were not restrained by the government, would likely openly persecute us. We believe that only the application of the principle of separation of church and state can solve the problem.

I believe we should urge our missionaries and Congolese Christian leaders to continued study of God's Word and prayer, inducing spiritual growth and maturity and enlarge on their statement of belief and practice rather than give them one from America to conform

to or criticize. Personally, I like the simple statement in the constitution: "The church of Christ in C.I.M. is a body of believers who have experienced forgiveness of sins through a redeeming faith in Jesus Christ and having given public testimony to this faith by water baptism, have become a part of a local and world wide fellowship of believers." That much they have experienced and it is real to them. That is about as far as our Congolese Christians have progressed. Ask them about the inspiration of the Scriptures, the doctrine of the eternal verities, or other statements in our confessions and they reply, "What does the C.I.M. Church in America believe?" Well, this is what we believe, but let us see what God's word says about it and seek the guidance of the Holy Spirit in the growth of our spiritual lives and the producing of a vital living faith. We need to pledge ourselves to prayer for our sister church in Congo for the infilling and guidance of the Holy Spirit.

TWO TESTIMONIALS

In closing I quote two testimonials, the one from Mrs. Coxill concerning our missionaries; and the other from an A.P.C.M. missionary regarding our native Pastor Kasadi Matthias:

"We have known the C.I.M. for many years; we have always had a very great regard for the quality of your work and for the sincerity and ability of your missionaries. In the earlier years you were weak on your medical work, but we have been delighted to see how that has been built up. The Councillors who have attended the C.P.C. meetings have always been thoughtful men ready to pull their weight and have taken an active part in the discussions and made a helpful contribution to the devotional part of the gatherings. We particularly remember the musical services of Mr. Barkman. My husband always spoke so highly of the quality of your building work and I remember that after the Comte de Beaufort when he was Provincial Governor, had passed through your area, he told my husband that Makedi was one of the most beautiful and well built stations he had ever seen. I regret to say that I have never visited your Field myself but for years I corresponded with Irma Birkey and followed all your activities with the keenest interest."

"A real spiritual feast was given us by Pastor Kasadi Matthias of our neighbouring mission, the Congo Inland Mission. He is a rather tall man as compared with the average Congolese of this area, slim of build, intelligent, with a rare spiritual zeal for his own people. He was here for two weeks, talked and preached to the most advanced intellectually and socially as well as financially, and also to the children in all our schools. In every case, he was received with respect and many came forward to recommit themselves anew, while others decided to accept Christ for the first time. I have never met a man anywhere whose quiet dignity and power in preaching the Word of God impressed me more."